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PERSONAL AUTHORITY IN ROMAN CATHOLIC SEMINARIANS IN CANADA: A NATIONAL SURVEY

BY

MARTIN W ROVERS

A dissertation submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Doctor of Philosophy

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptence, a thesis entitled Personal Authority in Roman Catholic Seminarians in Canada: A National Survey submitted by Martin W Rovers in partial fulfillment of the requirements for the degree of Doctor of Philosphy in Counselling Psychology.

Abstract

Personal authority in the family system (Williamson, 1991) is the ability to balance individuation or differentiation and intimacy. Differentiation, according to Bowen (1972), is the process of achieving a sense of self. The more differentiated a self, the more a person can be an individual while remaining in emotional contact with a group, like one's family or the church (Kerr & Bowen, 1988). Intimacy (Williamson, 1991) is defined as being close to others while maintaining distinct boundaries.

The purpose of this research was to determine the degree of personal authority reached by Roman Catholic seminarians in Canada and compare these personal authority scores with those of other groups studied elsewhere. Selected demographic, family of origin and intimacy factors were correlated with the varying degrees of personal authority. The resulting profile of Canadian Roman Catholic seminarians, including theological attitudes, was compared to the Stryckman and Gaudet (1971) study of priests in Canada and the Potvin and Suziedelis (1969), Potvin (1985)and Hemrick & Hoge (1987) studies of American seminarians. The whole population of Roman Catholic seminarians in Canada was studied using a structured questionnaire format in both French and English.

The Personal Authority in The Family System Questionnaire (college version) (PAFS-QVC) (Bray, Williamson & Malone, 1984; Bray & Harvey, 1987) was used to assess interactional patterns in the two generation family system as perceived by individual seminarians.

Results indicate that Roman Catholic seminarians score higher on all PAFS-QVC scales, except one, when compared to the other groups. They seem to possess more personal authority. On the Theological Attitude Scale, seminarians today were found to be more traditional and less modern than seminarians of the past. Significant effects of ethnic differences were found. Family of origin factors indicated that the more dysfunctional the family of origin, the lower the levels of intimacy and individuation with parents and peers. Intimacy factors suggested that experiences of love and dating correlated with higher levels of intimacy and individuation.

Several case studies are included to add a human face to the statistical analysis. A symposium is presented bringing together statements from the theory, the research and the case studies. Conclusions and implications for future seminarian formation are discussed.

Acknowledgment

I am truly thankful to the many people who were a part of this process of doctoral studies. Appreciation goes to my family, especially my mom, Nel, and my dad, Martin. I am very thankful of my community of the Missionary Oblates of Mary Immaculate for their support and encouragement over the years, especially in the formation process. Thanks goes to the Roman Catholic seminaries and seminarians of Canada for their generous support and honesty.

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To God, who calls all people together as family, be praise.

I dedicate this work to the memory of my two deceased sisters: Dr. Maria Rovers Ph.D. and Nellie Aitken M.Ed. whose achievements gave me strength and a goal.

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1. INTRODUCTION

Significance of the Study

Seminarians today are faced with a wide range of life issues that strongly impact upon their personal development as priest-to-be. The achievement of personal authority, by balancing individuation and intimacy in relationships with others, is the "essential relational challenge of adulthood (Williamson, 1991, p.3)." The maturation of individuation can be impeded in a seminary theological education process that frowns on questioning and dissent, and in a church where obedience is promised to the Bishop. The development of healthy expressions of intimacy in relationship with the people one ministers to, especially women who make up the majority of church members, can be encumbered in a seminary of all men, and in a church where celibacy is required. When priests are too individuated but lack appropriate intimacy, they can tend to be authoritarian, distant, and proceeding with their own agenda. On the other hand, when priests lack proper individuation yet seek strong intimacy and connection, they can tend to be enmeshed, insecure or accommodating leaders. Achieving personal authority through the balancing of individuation and intimacy in relationships with people, church authority, and peers, therefore, is also the goal of seminary formation. Personal authority is an essential quality that enhances

faith-sharing with people, sharing leadership responsibilities that is equal and mutual between men and women, managing conflictual situations in the parish, interacting with church authority in an open and honest manner, attaining personal satisfaction, and living the Christian example that is expected of priests.

On the other hand, the spectrum of sexual abuse charges and convictions has brought into question the seminar formation process of priests. The Canadian Conference of Catholic Bishops Ad Hoc Committee on Sexual Abuse (1992) report, "The Selection and Formation of Candidates for the Priesthood," states that:

> steps need to be taken to reassure the faithful that priestly formation programs across the country would be assisted, in every possible way, to foster a human formation that is truly integral and based upon the best resources that can be provided (p.1).

These life issues, or perhaps, new awarenesses of these realities, require that they be addressed in the formation process of seminarians.

This study contributes towards the source of knowledge of seminarians in Canada today. This can lead to better formation in the future. Of particular note is the importance of reviewing the developmental process of seminarians especially as lived out in their family of origin. This is the first study to incorporate a

specifically family system instrument in the study of seminarians. This is, therefore, an exploratory study.

There have been numerous studies on the priesthood and the related area of seminary life. Potvin and Suziedelis (1969), Potvin (1985) and Hemrick & Hoge (1987) studied American seminarians and included family demographics and attitudes towards celibacy. Stryckman and Gaudet (1971) identified demographics of seminarians in Canada in conjunction with correlated attitudes. This study presents an updated profile of Canadian seminarians and looks at future implications.

Purpose of the Study

The purpose of this research was to examine ways in which Roman Catholic seminarians in Canada achieve personal authority. Seminarians were studied to determine the degree of personal authority reached and to investigate common factors, especially within the family of origin, that correlated with the varying levels of personal authority.

Personal authority, according to Williamson (1991) is defined as a synthesis between the two competing concepts of differentiation and intimacy. Personal authority "enables the individual to establish an intimate primary love relationship and still maintain recourse to an independent identity to the self (Williamson, 1991, p. 41)."

Differentiation, according to Bowen (1972), is a developmental process whereby a person gains and solidifies his/her sense of self. This requires that the person confront and resolve those aspects of relationships which prevent the growth and development of the independent self. The process of differentiation is developmental and varies among different people. Intimacy is defined as "closeness with distinct boundaries (Williamson, 1982b, p. 310)."

What is the nature of the experiences which result in one person achieving personal authority at a different pace or with more apparent ease than another? Family experiences, perhaps more than any other factor, influence the current attitudes, values and behaviors of an individual (Laframboise, 1993). An individual acquires from early-family experiences, or family of origin, a set of explicit and implicit expectations, attitudes and beliefs which serve as personal points of reference for the living out of all interpersonal life. This is explained further in Chapter 2.

Research Questions

The major research questions assessed in this study are:

1) How does personal authority of Canadian seminarians as measured by the Personal Authority in the Family System Questionnaire - College Version (PAFS-QVC) scales compare

with the Personal Authority in The Family System Normative Group of university students and other groups studied by other researchers?;

2) What factors and situations, especially within the seminarians' family of origin and experiences of intimacy, correlate with the varying degrees of personal authority?; and

3) What are the theological attitudes and experiences of ministry of Canadian seminarians today as compared with those of the subjects studied by Stryckman and Gaudet (1971), Potvin and Suziedelis (1969), Potvin (1985), and Hemrick & Hoge (1987)?

Several case studies of seminarians have been included to put a more human face on the numerical descriptors. These case studies reflect different levels of personal authority and other family of origin factors and assist in comprehension of personal authority in the family system.

Definition of Terms

Family of origin - "is the family in which a person has his/her beginnings - physiologically, psychically, and emotionally (Hovestradt, Anderson, Piercy, Cochran, & Fine, 1985, p. 287)."

Personal Authority is a "synthesizing construct connecting differentiation and intimacy (Williamson, 1991, p. 7)."

Differentiation - is "the capacity to be one's own integrated aggregate-of-cells person while still belonging to, or being able to relate to, a larger colony (Friedman, p. 141)."

Enmeshed - refers to a person who has blurred boundaries and low interpersonal distance which leads to the sacrifice of one's autonomy (Minuchin, 1974, p. 54-55).

Intimacy - "Intimacy may be defined as 'closeness with distinct boundaries' (Lewis, Beavers, Gossett & Phillips, 1976: Williamson, 1981, 1982b, p. 310)."

Individuation - is "defined similarly to the concept of differentiation of self by Bowen (1978).... it is observed by an individual's ability to function in an autonomous and self-directed manner without being controlled, impaired, or feeling unduly responsible for significant others (Williamson, 1991, p. 275)."

Seminarian - is defined as a student in theology and/or pastoral year of preparation for the priesthood in the Roman Catholic Church in Canada. This includes diocesan and religious, French and English seminarians.

Seminary Formation - refers to the various steps leading to the ordination of a priest. These can include: interviews, psychological assessments, philosophy and

theology studies, personal growth and spiritual presentations, counseling, pastoral ministry experience, and ongoing yearly evaluations. The formation process is usually five years long.

Limitations of the Study

One limitation of this study is the near exclusive use of self-report measures like the questionnaire. Inherent in self-report measures is the assumption that the respondents are able to assess or describe themselves accurately and honestly on given traits or characteristics.

A second limitation is the assumption that the seminarians have answered the questionnaire honestly. Some questions were very personal and it is assumed that seminarians willingly answered these honestly.

A third limitation is the assumption that the translation of the questionnaire from English to French retained the appropriate nuances. The translation was done by several bilingual experts.

A fourth limitation involves the two changes that were made to PAFS-QVC questions. This is described further in chapter 3. It is assumed that the PAFS-QVC scale scores for seminarians were not distorted and continue to allow for comparison with PAFS-QVC scores of other researchers.

One delimitation is that the researcher is in seminary formation himself and thus some bias may result.

It is research done by a seminary insider and all views may not be fully objective.

Organization of the Study

Literature related to this study is reviewed in Chapter 2. This includes literature on differentiation of self, intimacy and personal authority , family of origin factors, family of origin studies, and theological attitudes. Chapter 3 describes the method, including the population, research instruments used, and data collection procedures. An outline for the procedures used in the generation of the case studies is also outlined. Analyses of the generated data are presented in Chapter 4 in a textual and tabular format. Three case studies are presented based upon the questionnaire and drawn from among seminarians who scored high and seminarians who scored low on the PAFS-QVC scales. Chapter 5 presents a discussion of the results. Included is a symposium which attempts to bring together the theory, the research findings and the case studies. This is followed by a conclusion and implications for the future.

2. REVIEW OF LITERATURE

This chapter provides an introduction to the theoretical underpinnings of this study. They are based on family of origin theories, especially Bowen theory and Williamson's concept of personal authority.

Family of Origin Theories

Family of origin can be thought of as the living unit in which a person has his/her beginnings physiologically, psychically and emotionally. (Hovestadt, Anderson, Piercy, Cochran, and Fine, 1985). The influence of the family upon its members is noted in the theoretical writings of Boszormenyi-Nagy and Spark (1973), Framo (1976, 1981), Bowen (1976, 1978), Kerr and Bowen (1988), and Williamson (1978, 1991), among others. The family of origin theory holds that much of one's current self-image, values, behaviors, attitudes, and relations with others are, in varying degrees, regulated by one's family of origin experiences.

Boszormenyi-Nagy and Spark (1973) and Boszormenyi-Nagy, Grunebaum, and Ulrich (1991) have developed a contextual theory of family relationships. They maintain that children are born with "chains of destiny". These "chains" are actually the legacies of expectations from previous generations. They maintain that if an individual is to differentiate, he/she must deal with these

expectations and loyalties to the parents. They frequently refer to the balancing of the ledger of parental debt and hold that genuine capacity for warmth, intimacy and affection are dependent upon the individual's capacity to regain balance and deal with parental and transgenerational expectations.

Framo (1981) combines a family systems approach with an intrapsychic approach. He works with adults to help them deal directly with their parents and siblings around previously distorted and difficult issues from the past. In dealing directly with their parents, adults are given the opportunity to confront issues affecting their current relationships. Framo finds that when adults work through old family of origin transactions with the actual family, the charge is taken out of similar problems occurring with spouses, children, friends, and so forth.

Hovestradt, Anderson, Piercy, Cochran, and Fine (1985) have developed a measurable concept of perceived health in the family of origin. This concept is based upon the constructs of family functioning developed by Lewis, Beavers, Gossett, and Philips (1976). From this theory Hovestradt et al. have developed an assessment device, the Family of Origin Scale (FOS), which focuses on the constructs of autonomy and intimacy. Hovestradt et al. define autonomy as being characterized by clarity of expression, personal responsibility, respect for other family members, openness to others in the family, and by

dealing candidly with separation and loss. They define intimacy as:

> encouraging the expression of a wide range of feelings, created in the warm atmosphere of the home, dealing with conflicts without undo stress, promoting sensitivity in family members, and trusting the goodness of human nature. (Hovestradt et al., p. 290)

Murray Bowen is one of the original thinkers in the field of family systems theory. Bowen (1978) conceptualizes the family as an emotional unit, a network of interlocking relationships, best understood when analyzed within a multigenerational framework. "Rather than functioning as autonomous psychological entities, individual family members are inextricably tied in thinking, feeling and behavior to the family system (Goldenberg & Goldenberg, 1991, p.147)." Bowen began to observe that family members functioned in reciprocal relationships with one another. He defined such family interaction as an "emotional unit". Bowen borrowed the term "emotional" from Darwin to define the emotional center or nucleus to which family members are responsively attached. Bowen (1972) distinguishes between emotional process and feelings, stating that emotions are phylogentically much older than feelings and closely related to instinct. Emotional process refers to all that guides the individual automatically within an environment

or family. Thus, family systems theory sees every person as a member of an emotional system or unit.

According to Bowen (1978) the fundamental variable characterizing the quality of family relationships is the level of differentiation family members achieve. Bowen attributed variation in individual and family ability to differentiate to six factors. These include: 1) skill in understanding, identifying and handling issues involving triangles; 2) the nuclear family emotional process; 3) the family projection process; 4) the multigenerational transmission process; 5) emotional cutoffs; and 6) sibling position.

Bowen (1978) uses the term "triangles" to describe the pattern of emotional forces between three people, or between two people and a third "person" like Alcoholic Anonymous meetings, or church involvement. A two person system is relatively stable. It is at times of stress or heightened anxiety that a two person relationship can become unstable. The tendency of the dyad is to attempt to involve or incorporate a third person, thereby establishing a triangle. In every triangle there are always two insiders and one outsider. These triangular relationships are fluid and different people could be incorporated or left out for different occasions. In this research the role of triangles is suggested in family of origin factors like best friends of seminarians or previous marriages. Intergenerational triangulation is a

measurable factor on the PAFS-QVC scale. The term "triangulation", in this study, is distinguished from its usage in qualitative research where it is used as the cross-validation among data sources, data collection strategies, time periods and theoretical schemes.

Family emotional system describes the basic patterns that determine the way the family functions in the present generation. When families become dysfunctional, it is often manifested as symptom development (Kerr & Bowen, 1988). Examples of these symptoms include: 1) emotional distance between spouses; 2) dysfunction in one spouse that may be physical, emotional or social; 3) marital conflict; and 4) projection of a problem onto one or more children. Some family of origin factors that are studied in this research include: alcoholism, depression, dysfunction in parents or siblings, experiences of sexual abuse, family violence within and outside the family, and divorced or separated parents.

This projection process is usually multigenerational (Bowen, 1978). As the parents project onto one or more of the children, three things can happen. Some siblings emerge more involved in the family system and with lower differentiation of self, which in turn is passed on to the next generation. Other children, who might be minimally involved with their parents, emerge with a level similar to the parents. Some children, who were more free of the emotional system, might emerge with higher levels of

differentiation. In this research, one can speculate that there would be a high correlation between intimacy with parents and intimacy with friends and peers.

Sibling position is an adaptation of Toman's (1961) work on the personality profiles of each sibling position. According to Toman, children develop certain personality characteristics determined by their sibling position. Thus, all things being equal, Toman would suggest that the oldest child would be more responsible, the youngest child would be more interested in being socially accepted and understood, and the middle child would tend to be called the mediator. Demographic data about sibling position and family size was collected in this study in order to explore these differences.

Emotional cutoff is " the process of separation, isolation, withdrawal, running away or denying the importance of the parental family" (Bowen, 1978, p. 382). This concept deals with the way people separate themselves from their past in order to start their lives in the present generation. Cut off usually goes both ways; a person cuts oneself off from his/her family geographically and/or emotionally and the family cuts themselves off from that person. But this distance does not mean one is differentiated or has become a self. Growth happens only after orderly differentiation. This research looks at emotional cut-off with family of origin through the investigation of factors like why I left home ("to get out

of the house"), divorce and separation, and levels of intimacy with parents.

Differentiation of Self

Bowen (1978) wrote that one's relationship to family of origin, and equally so, to any other person or system, can be defined and studied along a continuum with differentiation of self at one extreme and fusion at the other extreme. Karl Menninger, a mentor for Bowen, wrote that there is "a constant war of opposing tendencies in the dynamic heart of the universe" (Menninger, Mayman, and Pruyser, 1963).

Differentiation, as used by Bowen (1978), is a life long process of striving to preserve self in close relationships. The differentiated person is one who is oriented by principles and can assume responsibility for self. Differentiation refers to a person's ability to individuate, to operate in an autonomous manner without being impaired or feeling overly responsible for significant others. It has less to do with behavior than with one's emotional being.

Kerr (1984) wrote that " every person has some degree of unresolved emotional attachment to his/her parental family .... this unresolved attachment to family of origin parallels one's level of differentiation of self" (p.8). One needs to make conscious efforts to "de-triangulate" from intense emotional attachments like parents or others

expressed in system functioning, the other expressed in individual behaviour. Thus the same process is manifested on different levels and labeled differently. Bograd (1988) argues that since many family therapists use the terms fusion and enmeshment interchangeably, the distinctions between them can be collapsed. Throughout this study, the more common term, enmeshment, will be used.

Erikson (1950) believed that the developmental task of intimacy follows that of identity, both of which are founded on the earlier personality development of trust and autonomy. The task of young adulthood is establishing identity by means of separation and individuation from parents. Once this has been accomplished, the next task becomes the establishment of intimate relationships outside the family of origin. Adulthood and maturity are reached when one has established identity and intimacy. Generativity is the last developmental stage achieved in Erikson's model.

Jung (1923) uses the concept of differentiation with respect to the psychological functions. He defines differentiation as that conscious process which "consists in the separation of the function from other functions" so that it may be "capable of being directed (Read, Fordham, Adler & Mcguire, 1971, p. 424-25)." For Jung, the differentiated person is able to call upon all the functions with some conscious control.

Personal Authority

Williamson (1991) defines personal authority as an intimacy paradox when an adult "leaves the parental home psychologically in a complete sense and still belongs emotionally with the family of origin (p.5)." Williamson (Williamson & Bray, 1988) integrates Bowen's concept of differentiation with intimacy which Williamson defines as "the ability to be close but at the same time maintain clear boundaries to the self" (p. 362). Personal authority is achieved when one can differentiate a self and then subsequently reconnect voluntarily with love and intimacy with members of one's own family, especially with one's parents, and with peers.

Williamson & Bray (1984) define personal authority as a set of relational skills that can be observed in family interactions and other important interpersonal relationships. Specifically, Bray and Williamson (1984) contend that personal authority is:

> A pattern of abilities to 1) order and direct one's own thoughts and opinions; 2) to choose to express or not express one's thoughts and opinions regardless of social pressure; 3) to make and respect one's personal judgment; 4)to take responsibility for the totality of one's experience of life; 5) to initiate or to receive intimacy voluntarily, in conjunction with the ability to set clear boundaries for the self

> at will; and 6) to experience and to relate to all other persons without exception, including "former parents," as peers in the experience of being human. (p. 168)

The development of personal authority results from an individual's ability to re-negotiate patterns of behavior. It is intended as a synthesizing construct in the inherent tension between differentiation and intimacy. Personal authority is not a personality construct but "rather a set of relational skills, interactional behavioral patterns, and as a way of being in the world that can be observed in family interactions and other significant interpersonal relationships (Bray et al. 1984a, p. 169).

Bray and Williamson's (1987a, 1987b) model of intergenerational family systems theory focuses on an individual's perception of important relationships in the three generational family system. It was from this theory that the Personal Authority in the Family System Questionnaire (PAFS-Q), the main instrument used in this research, was developed.

Although concepts like differentiation of self and personal authority are common concepts in family systems theory, there is a paucity of empirical research in this area and instruments to operationalize and test these concepts are relatively new.

The Personal Authority In The Family System Questionnaire - College Version (PAFS-QVC) (Bray,

Williamson & Malone, 1984; Bray & Harvey, 1987) is designed to measure key aspects (i.e., scales) of differentiation within intergenerational familial relationships. The PAFS-QVC is derived from the Personal Authority in the Family System Questionnaire (PAFS-Q) and is specifically designed for college-aged and unmarried people. The seven following scales make up the PAFS-QVC: Intergenerational Intimacy (ITGL INT), Intergenerational Individuation (ITGL IND), Intergenerational Intimidation (ITGL TIM), Intergenerational Triangulation (ITGL TRI), Peer Intimacy (PEER INT), Peer Individuation (PEER IND), and Personal Authority (PER AUTH). Only the Personal Authority scale is the same on both versions of the questionnaire and can be used for comparison purposes.

The seven scales of the PAFS-QVC are described by Bray and Harvey (1987) in the following manner:

1) Intergenerational Intimacy (ITGL INT): Intimacy is defined as voluntary closeness with distinct boundaries to the self (Williamson, 1981). Closeness without boundaries or closeness that is not voluntary is synonymous with fusion or enmeshment. The items in this scale assess intimacy with parents in terms of satisfaction, intimacy, trust and self-disclosure. Examples of items on this scale include the following: a) "I share my true feelings with my mother (father) about the significant events in my life." and b) "I openly show tenderness toward my

mother (father)." Higher scores indicate more intimacy.

2) Intergenerational Individuation (ITGL IND): The items in this scale measure the degree to which a person operates in a fused or individuated manner with parents. Individuation refers to Bowen's (1978) description of differentiation and is scaled on a continuum with fusion at the opposite pole. Examples of items on this scale include: a) "My present day problems would be fewer or less severe if my parents had acted or behaved different." and b) "I am usually able to disagree with my parents without losing my temper." Higher scores indicate higher levels of individuation.

3) Intergenerational Intimidation (ITGL TIM): Items access the degree of personal intimidation experienced by an individual in relation to his/her parents or the degree to which an adult yields to the wishes of his/her parents. Examples of items on this scale include: a) "To meet my mother's (father's) expectations concerning my appearance (life style, vocation), I feel I must modify my behavior." Higher scores indicate less intimidation.

4) Intergenerational Triangulation (ITGL TRI): The items in this scale measure triangulation which tends to cause conflicts between children and their parents. Examples of items on this scale include: a)

"How often do you feel compelled to take sides when your parents disagree" and b) "How often does your mother (father) intervene in a disagreement between you and your father (mother)." High scores indicate less triangulation.

5) Peer Intimacy (PEER INT): The items on this scale measure intimacy with significant others in a dyadic relationship. Peer intimacy is defined similarly to intergenerational intimacy. Examples of items on this scale include" a) "My significant other and I have mutual respect for each other." and b) My significant other and I frequently show tenderness with each other." Higher scores indicate more intimacy.

6) Peer Individuation (PEER IND): The items in this scale measure the degree to which a person operates in a fused or individuated manner in relationship with significant others in a dyadic relationship. Individuated, self-governing and self-determined functioning includes taking responsibility for self and not being controlled by a significant peer. Examples of items on this scale include: a) " I get so emotional with my significant other that I cannot think straight." and b) "I feel my significant other says one thing to me and really means another." High scores on this scale indicate higher levels of individuation.

7) Personal Authority (PER AUTH): This scale measures the number of times conversations have occurred between adult children and their parents which require an intimate interaction while maintaining individual stances. This scale uses the six components in personal authority as cited above. Examples of items on this scale include: a)"How comfortable are you in talking to your mother and father about family secrets both real and imagined and about skeletons in the family closet." and b) "How comfortable are you in talking face to face to your mother and father to make explicit with them that you are not responsible for his/her survival or happiness in life, and that you are not working to meet goals and achievements in life which have been passed on from them (or prior generations) to you." Higher scores indicate more personal authority on this scale.

Personal authority, according to Williamson, is the ability to balance individuation and intimacy in relationships with others, like parents and peers and is presented as the central concept of this research. The **personal authority scale** (PER AUTH) of the PAFS-QVC is one aspect of this central concept of personal authority and refers solely to balancing individuation and intimacy with parents.

More personal authority is operationalized by higher scores on PAFS-QVC scales meaning more intimacy and more individuation with parents and peers, less intimidation and less triangulation with parents and more personal authority on the PER AUTH scale. The higher the scores, the better one is able to be individuated and intimate and subsequently, live with more personal authority.

Family of Origin Factors

Many of the past studies of seminarians have used demographic and family factors as variables. These factors included: family size (Rainwater, 1965), sibling position (Adler, 1959; Toman, 1969; Kidwell, 1981), parental religion and practice (Slater, 1978; Morgan, 1981), parental marital status (Framo, 1981), and socioeconomic status (Kohn, 1968; Wilcoxon, 1982). Given current realities of the family, it is appropriate to include family factors such as experience of alcoholism, drug abuse, family violence and sexual abuse. This study also reviewed dating patterns of seminarians prior to their entrance into the seminary to ascertain experience, attitudes and freedom of choice regarding celibacy.

Canfield (1983) did his doctoral dissertation on family of origin experiences and selected demographic factors as possible predictors of the person's functioning in his/her current nuclear family. He found that scores on the Family of Origin Scale (Hovestadt, Anderson,

Piercy, Cochran & Fine, 1985) and parental socioeconomic status were significant predictors ($F = 25.7$, $df = 166$, $p < .05$) of health in the current family. On the other hand, family of origin size, sibling position and parental religion were not significant. Overall, Canfield found that the correlation and predictive value of perceived level of family of origin experience on perceived level of current family functioning were statistically significant.

Differentiation Studies

Ohalloran (1981), in a qualitative approach, used Bowen's concept of differentiation of self for her study of Catholic priests. She found that the largest number (8) of her sample (19) fell into the category of "undifferentiated personalities". These priests were also more enmeshed with their families of origin. Priests who were more differentiated were "close to their families but neither tightly bound to them nor emotionally dependent upon them" (p.37). They tended to come from smaller families, were an oldest or only child and had spent time on their own before entering the seminary.

McCreanor (1988) found that husband and wife couples matched as at high levels of differentiation, as measured on four scales of the Personal Authority in the Family System Questionnaire (intergenerational individuation, intergenerational intimacy, intergenerational triangulation, intergenerational intimidation), reported

greater intimacy than couples matched at medium and low levels of differentiation. Medium matched couples showed greater intimacy than low matched couples.

Caperton-Brown (1992) found ethnic and gender differences on PAFS-QVC scales. She found ethnic differences (Caucasian, Black, Asian, Latino) on intergenerational intimidation and personal authority scales and gender differences on the intergenerational individuation scale. Her study raises questions about the ability of the PAFS-QVC to operationalize personal authority. What are the differences in the ways different ethnic groups and genders live out the interplay between individuation and intimacy? In this study seminarians were grouped according to their ethnic background (French Canadian, English Canadian, Canadian, European, Italian, Asian, other) and studied accordingly.

Kinnier, Brigman, and Noble (1990) found that those who are enmeshed in their families of origin are more likely than those who are not enmeshed to experience difficulty in making decisions about their careers. They tend to make more career, and accordingly, more living accommodation changes. In this study of Canadian seminarians, it is hypothesized that seminarians who have made more living accommodation changes prior to seminary might be less differentiated and score lower on PAFS-QVC scales.

Theological Attitudes

Potvin (1985) used a "traditional/modern" scale to measure attitudes about religion in general. This scale was borrowed from the National Opinion Research Center (N.O.R.C. 1972) study and was replicated in this study to measure changes in theological attitude over the years. The traditional items on the scale tended to stress the essentialist and unchanging aspects of Catholic doctrine while the modern items tended to present more the existentialist and open-ended aspects of Catholic doctrine. Potvin (1985) found that most seminarians in 1984-85 were more traditional and less modern than the young priests of 1970, who were the seminarians of the late 1960's.

Since traditional and modern are rather dichotomous poles, this study incorporated the framework of McBrien (1992) to describe theological attitudes. McBrien suggested that we need to broaden the scope of traditional/modern to four neutral terms; the broad and diverse center made up of the center-left and the center-right, and the right and the left.

Stone (1989) studied students attending a mainline Protestant seminary. He found that students who scored "liberal" on the Theology School Inventory tended to have greater academic skills, higher I.Q.s, and overall greater intellectual interest than did students who scored "conservative". Liberals were perceived as having greater

concern for people. Stone (1989) hypothesized that since conservatives "by definition are greater conservators of tradition and the status quo and process a greater reverence for authority, they would be more strongly influenced toward ministry by parents, teachers and their home ministers. This hypothesis was not supported" (p. 34). In this study of Canadian seminarians, it can be hypothesized that seminarians who come from families with a stronger practice of religion might be more conservative in their theological attitude. Stone concluded that further research needs to be done in order to gain a broader and fuller picture of family of origin experiences as it relates to theological position and motivation for ministry.

Conclusion

The concept of personal authority has been presented, stemming from family of origin theory, and in particular, the family system approach of Williamson, and from the Personal Authority in the Family System Questionnaire - College Version. In short, personal authority has been defined as the ability to balance intimacy and individuation with parents and peers while avoiding triangulation and minimizing intimidation. Using the PAFS-QVC scales, personal authority of Roman Catholic seminarians will be measured and compared to other groups studied by other research. Various demographic, family of

origin and intimacy factors will be correlated with these scales. Theological attitudes will also be measured and compared with previous studies of seminarians.

3. METHOD

Overview of the Study

This chapter explains the methods and procedures used to conduct the present study. The purpose of this study was to examine ways in which Roman Catholic seminarians in Canada achieve personal authority. Seminarians were studied to determine the degree of personal authority reached and to investigate common factors, especially within the family of origin, that correlate with the achievement of the varying levels of personal authority. Another objective was to compare Roman Catholic seminarians in Canada today with American seminarians studied in 1969 and 1984.

Participants

The questionnaire was given to the whole population of 455 seminarians in Canada (diocesan, religious, French, and English). Initially, all seminary rectors and the superiors of Religious communities of priests in Canada were sent introductory letters. The purpose was to seek their cooperation with the study and to ask them to report the number of seminarians. Almost all reported back. Those who did not were phoned and the information gathered. Statistics revealed 341 diocesan seminarians and 114 religious seminarians, for a total of 455 seminarians in Canada in 1994. A seminarian is defined as a student in

formation for the priesthood who is in theology (first, second, third, pastoral, fourth or fifth year).

Assembly of Questionnaire Battery

Questionnaire items for this study included the Personal Authority in the Family System Questionnaire-College Version (PAFS-QVC), parts of the Stryckman and Gaudet (1971), Potvin (1985), and Hemrick & Hoge (1987) studies, and the National Opinion Research Center's study of Catholic priests in the United States (N.O.R.C., 1972) Theological Attitude Scale. This study also took items presented in the report, "The Selection and Formation of Candidates for the Priesthood," of the Ad Hoc Committee on Sexual Abuse (1992) of the Canadian Conference of Catholic Bishops. Additional family demographic items were added by the researcher in the light of more recent family studies, especially in the area of family violence and sexual abuse. Questions dealing with the area of intimacy with peers were added after discussion with seminary rectors and other formation personnel. They were sent copies of the original pilot study draft. This allowed them to know the purpose of the study as well as offer comments towards the final draft. The questionnaire was presented in both English and French to accommodate the language of the individuals answering it. The French translation of the questionnaire was done by two professional translators who work full time for the Oblate

Conference of Canada. This work was then reviewed by two fully bilingual priests who work in seminary formation.

Pilot Study

The first draft of the questionnaire was sent to seminary rectors and numerous religious community superiors for their comments. This draft was subsequently given to six seminarians as a pilot study. They were asked to complete the questionnaire, to make comments on its contents and procedures, to monitor the time of completing the questionnaire and to suggest possible changes and additions. As a result, two smaller sections were dropped from the questionnaire and numerous questions reworded. The section on dating and intimacy was expanded.

Instruments

The main instruments used are the Personal Authority in the Family System Questionnaire-College Version (PAFS-QVC) (Bray, Williamson & Malone, 1984; Bray & Harvey, 1987) and the N.O.R.C (1972) Theological Attitude Scale as used by Potvin (1985).

The PAFS-QVC is a self-report instrument designed to measure family processes based upon aspects of intergenerational family systems theory among college aged and unmarried persons. Items on the PAFS-QVC are rated on a 5-point Likert scale, except for the Personal Authority scale. On the latter, nine items are rated on a 5-point

Likert scale and nine items on a 2-point "yes-no" scale. Several studies were conducted to assess the internal consistency and reliability of the PAFS-QVC. Bray and Harvey (1987) measured test-retest reliability with correlations ranging from .56 to .80 with a mean of .67 (N=321, 2 month) on the seven scales. Cronbach (1951) alpha coefficients, which measured internal consistency for the scales, ranged from .76 to .92. (N=712).

The validity of the PAFS-QVC was supported by significant correlations (Bray & Harvey, 1987; Bray et al., 1987) between the PAFS-QVC scales and self-report family measures including the Family Adaptability and Cohesion Scales (FACES I and II), The Dyadic Adjustment Scale (DAS) and the Structural Family Interaction Scale (Perosa, Hansen, & Perosa, 1981).

To more accurately reflect the reality of the seminarian population, two changes were made to the wording of PAFS-QVC items. In items # 11 and # 12: "To meet my mother's (father's) expectations concerning my marriage, I feel I must modify my behavior:" the word "**marriage**" was changed to "**vocation**". In item 42: "My sex life with my significant other is quite satisfactory." the word "**sex life**" was changed to "**relationship**".

The N.O.R.C (1972) Theological Attitude Scale (Potvin 1985) is a series of twelve items that combines six modern and six traditional religious content statements scored on a 5-point Likert type scale.

Traditional items are reversed scored. Scores range from a low of 12 (traditional) to a high of 60 (modern). The alpha coefficient was reasonably strong at .70.

Data Collection

Data were collected by means of the structured questionnaire described above (Appendix A) and given to all seminarians in Canada. Approximately half of the questionnaires were presented to seminarians personally by the researcher by means of an assembly of seminarians in three seminaries. Seminarians living in other seminaries and those living in religious communities were mailed the questionnaires. All seminarians were given return-addressed, stamped envelopes. The questionnaire asked for no identifying information to assure anonymity of participants.

Data Analysis

Question # 1: How does personal authority of Canadian seminarians, as measured by PAFS-QVC scale mean scores, compare with the Personal Authority in the Family System Normative Group of university students and other groups studied by other research?

Mean PAFS-QVC scale scores for the seminarian population were compared to the mean PAFS-QVC scale scores of the Normative Group (Bray & Harvey, 1987) and to mean

PAFS-QVC scale scores of two other studies (Kinnier, 1990; DiNunzio, 1992).

Question 2: What factors and situations, especially within the seminarians' family of origin and experiences of intimacy, correlate with the varying degrees of personal authority?

The data were first analyzed by means of a intercorrelation matrix in which independent and dependent variables were correlated with each other. The correlations were reviewed and those factors that had correlations of $r = >.30$, $p < .01$ were noted. t-tests for independent samples or one-way ANOVAs were conducted on these factors as they related to PAFS-QVC scale and Theological Attitude Scale scores. Significant factors ($P < .05$) were clustered into three themes: demographic factors, family of origin factors and intimacy factors.

Question 3: What are the theological attitudes and experiences of ministry of Canadian seminarians today as compared with the Stryckman and Gaudet (1971) study and the Potvin and Suziedelis (1969), Potvin (1985), and Hemrick & Hoge (1987) studies?

Comparison of statistics (measures of central tendency and percentages) permitted the plotting of trends over the years of such factors as age, experiences of intimacy, involvement in church activities, etc.

Interviews for Case Studies

As a supplement to the quantitative nature of this study, interviews were conducted for the purpose of presenting case studies of three seminarians. The purpose of these case studies was to report personal stories that captured the reality of a seminarian's life in another way and put a more human face onto the statistics. On the questionnaire, seminarians were asked to volunteer to be interviewed for case studies. Those open to being interviewed were asked to sign their name and phone number on the front page of the questionnaire. If they did not want to be interviewed, the questionnaire was left unsigned to ensure their anonymity. Those open for interviews were listed. Their profiles and score results were noted. Ten were selected for interviews based upon representation according to various factors presented in the questionnaire (diocesan-religious, language, age, family background, dating experiences, etc.) as well as significantly high or low PAFS-QVC scale and Theological Attitude Scale scores. These were contacted and sent Informed Consent forms. Interviews were conducted according to a semi-structured interview schedule. (Appendix B) Interviews were taped and transcribed. Three case studies are presented from these interviews. Case studies chosen reflect both high and low scores on PAFS-QVC scales as well as differences in family of origin factors and intimacy experiences.

Ethics Committee Approval

This research study was reviewed and approved by the Ethics Committee of the Department of Educational Psychology of the University of Alberta. Participants involved in this study were informed of the voluntary nature of their participation. Those willing to be interviewed were sent informed consent forms. (Appendix C)

4. RESULTS

The purpose of this research was to examine ways in which Roman Catholic seminarians achieve personal authority. Seminarians were studied to determine the degree of personal authority reached and to investigate common factors, especially within the family of origin, that correlated with the achievement of various levels of personal authority. Results of the data gathered through the research questionnaire and three case studies are presented in this chapter.

Representative Responses

Four hundred and fifty-five (455) questionnaires were distributed to the entire population of Roman Catholic seminarians in Canada. Two hundred and three (203) questionnaire were returned by seminarians giving this study a 44.6% return rate. Since some seminarians did not answer all questions, the number (N) of responses for specific variables and PAFS-QVC scales varied. The following data are presented to ascertain the representativeness of those who responded to the questionnaire as compared to what is known about the entire population of seminarians.

Of those seminarians who responded to this research questionnaire, 72.4% stated they were studying for the diocesan priesthood and 27.6% stated they were studying

for priesthood in a religious community. The Conference of Catholic Bishops of Canada (CCCB) statistics of the Church (1989) states that candidates for the priesthood were 74.0% diocesan and 26.0% religious in 1989. Potvin (1985) found that priestly candidates in the USA broke down as 71.7% diocesan, 21.7% religious and 6.6% other.

When considered by regions in Canada, the sample population compares favorably with Church statistics for 1989 as presented by the Canadian Conference of Catholic Bishops (CCCB) Report, 1991. Table 1 suggests that the Quebec - Ontario responses to the research questionnaire are similar to the 1989 population. Similarities are also found when the year of theological study of respondents is compared to the entire population. The data are presented in Table 2.

On the specific questionnaire factor of sexual orientation, the research responses seem in keeping with results of an American study. Murphy (1992) studied Roman Catholic priests, both diocesan and religious, to examine their attitudes and behaviors regarding sexuality, celibacy and relationships. Table 3 displays these comparative data.

Table 1

Candidates For the Priesthood in Canada by Region

	Church Statistics 1989 *	Rovers 1994
Atlantic Provinces	7.1%	13.8%
Quebec	33.4%	35.5%
Ontario	40.2%	34.5%
Western Provinces	19.2%	15.8%

Note. * Statistics of the Catholic Church in Canada. (1991) CCCB: Ottawa.

Table 2

Seminarians in Canada by Theological Year

	Church Statistics 1993 *	Rovers 1994
First year theology	20.0%	24.9%
Second year theology	22.0%	20.7%
Third year theology	19.0%	19.9%
Pastoral year	26.0%	17.9%
Fourth/fifth year theology	13.0%	16.3%
missing	-----	.3%

Note. * Unofficial Church statistics gathered from seminary rectors.

Table 3

Sexual Orientation of Priests and Candidates for the Priesthood

	Murphy 1992 *	Rovers 1994
Heterosexual	72.2%	74.5%
Homosexual	18.6%	12.5%
Bisexual	9.2%	6.5%
Unsure	-----	6.5%

Note. * Murphy, S. (1992). A Delicate Dance: sexuality, celibacy and relationships among Catholic clergy and religious. New York: Crossroads. p. 133

From the above comparison of seminarians who responded to this research questionnaire and the entire population of seminarians in Canada, it appears that the respondents represented the seminarians as a group. With this assurance, the data from this research can be further analyzed.

Survey of Seminarians

The following are the survey data of seminarians in Canada today as found by this research. These data (Rovers, 1994) will be compared to other studies of Catholic seminarians, most notably Potvin & Suziedelis (1969), Potvin (1985), Hemrick & Hoge (1987).

Results indicated that the percentage of diocesian seminarians continues to increase and the percentage of religious seminarians continues to decrease. Table 4 compares the results of this survey with 1993 Canadian Church statistics.

When considered by region, the percentage of seminarians in the province of Quebec decreased. The overall Canadian church scene suggested a movement towards more balanced regions. Table 5 gives these data.

Table 4

Diocesan and Religious Priests in Canada

	Priests						Seminarians	
Affliation	1977*	%	1987	%	1992	%	Rovers 1994	
Diocesan	7498	(54)	6610	(60)	6456	(61)		(72.4)
Religious	6378	(46)	4435	(40)	4167	(39)		(26.6)

Note. * Statistics of the Catholic Church in Canada. 1993. CCCB: Ottawa.

Table 5

Diocesan Seminarians in Canada by Region

	Priests						Seminarians	
Region	1977*	%	1987	%	1992	%	Rovers 1994	
Alantic	79	(16)	62	(11)	40	(10)	N=25	(17%)
Quebec	213	(42)	221	(39)	141	(35)	N=47	(32%)
Ontario	155	(31)	183	(32)	149	(37)	N=51	(35%)
West	58	(11)	105	(18)	72	(18)	N=23	(16%)
Total	505		571		406		N=146	

Note. * Statistics of the Catholic Church in Canada. 1993. CCCB: Ottawa

The mean age of seminarians today is 31.4 years. Table 6 compares the age data from three other studies. Whereas in 1966, 72.0% of seminarians were under the age of 25 years, today, 42.3% of seminarians are over the age of 31 years. This research shows that the trend towards older seminarians continues.

The vast majority of seminarians were born in Canada (86.6%). The second largest group was born in Asia (5.4%) followed by Europe (4.3%) and the United States (2.7%).

Seminarians come from families averaging 4.8 children as compared to 3.1 children per family from Census Canada (1991) indicating that the family size of Catholic seminarians continues to be larger than the Canadian average. Only children account for 3.0% of the seminary population, firstborns account for 27.9% and youngest children account for 22.9%. The percentages are compatible with Potvin's (1985) findings of only children 3.7%, firstborn children 27.6% and youngest children 17.2%.

Family religious affiliation is predominantly Catholic. Families where both parents are Catholic make up 89.7% of the seminarian population. This increases to 96.1% when at least one of the parents is Catholic. Practice of the faith in the family was also researched.

Table 6

Age of Seminarians

	Potvin 1966	Potvin 1984	Hemrick 1986	Rovers 1994
25 or younger	72%	36%	36%	22.7%
26 - 30 years	20%	34%	31%	34.0%
31 or older	7%	30%	33%	42.3%
Mean age (years)	25.20	29.55	29.95	31.4

Over 87% of seminarians state that they come from homes where faith was practised strongly (Sunday mass, prayer and talking about faith) or moderately (Sunday mass and occasional prayer). Faith practice decreased just slightly (85%) for seminarians after they left home.

Intact families in which there has been no divorce or death make up 69% of the seminary population. Another 19% have lost one parent or both in death. 12% of seminarians have experienced separation, divorce or remarriage by parents.

Family dysfunction, with its many faces, is also part of the life of the seminarian today. Seminarians reported the following significant family dysfunctions: (percentage of occurrence) father alcoholic (23%), father depressed (11%), father addicted (3%), father dysfunctional (other than the above) (7%), mother alcoholic (2%), mother depressed (15%), mother addicted (0%), mother dysfunctional (other than the above) (3%), sibling alcoholic (14%), sibling depressed (14%), sibling addicted (7%), witnessed family violence (26%), victim of family violence (19%), victim of sexual abuse within the family (3%), victim of sexual abuse outside the family (8%).

For the above questions, family violence was defined as emotional or physical violence between parents, or between parents and children or among children. (Office for the Prevention of Family Violence, Edmonton, Alberta). Sexual abuse was defined as "inappropriately exposed or

subjected to sexual contact, activity or behavior (Office for the Prevention of Family Violence, Edmonton, Alberta)." Comparison to the general Canadian population is difficult since there are few studies that have accurately set the rate of occurrence of these family dysfunctions. In the area of sexual abuse, however, the Report of the Badgley Commission (1984) suggests that 10% of men have experienced sexual abuse either within or outside the family. Lew (1988) believes it is more like 12-15% of the male population. In a recent nation wide Americian survey of young and middle aged adults, Laumann (1994) found that 2.8 per cent of men said they were gay or bisexual.

When some family dysfunctions are presented in relationship to sexual orientation, a more revealing pattern seemed to emerge. Seminarians who indicated their sexual orientation to be heterosexual or homosexual indicated lower percentages of family dysfunctions. Seminarians who indicated their sexual orientation to be bisexual or unsure indicated greater percentage of most family dysfunctions. Table 7 presents these data.

Table 7

Seminarians' Sexual Orientation and Admission of Family Dysfunction

Family Dysfunction	Heterosexual	Homosexual	Bi-sexual	Unsure
Sexual abuse outside the family	6.1%	4.0%	23.1%	23.1%
Sexual abuse inside the family	1.3%	4.0%	23.1%	7.7%
Family violence	30.4%	24.0%	53.8%	30.8%
Father alcoholic	19.3%	20.0%	61.5%	38.5%
Mother depressed	13.1%	24.0%	23.1%	23.1%
Sibling alcoholic	9.7%	20.0%	46.2%	15.4%
Parents married once	75.5%	56.0%	38.5%	38.5%

Family and parental intimacy and communication patterns were researched in this study. There are indications that seminarians today did not see their family experiences in as favorable a light as did the seminarians of 1984. Table 8 compares the results of this study with Potvin (1985). Results indicated that they do not appear as happy at home and reported more unhealthy patterns in parental communication.

Seminarians were asked about experiences of intimacy in their lives prior to entering the seminary. In this research, 88.5% of seminarians stated that they have been in love; 82.7% of seminarians stated that they had dated prior to entry into the seminary and 68.0% said that they had dated one person steadily for more than three months. Of Canadian seminarians, 64.2% stated that they had considered the option of marriage at some point before entry into the seminary and 3.0% of seminarians today had been previously married. Table 9 compares these statistics with Potvin (1985). With the exception of having been previously married, Canadian seminarians today seem to have less experience in all areas of intimacy than did their American counterparts of 1984.

Table 8

Family and Parental Intimacy and Communication Patterns as Experienced by Seminarians

	Rovers 1994		Potvin 1984	
	True	False	True	False
1) Compared to others, our family is (was) very closely knit.	73.9%	26.1%	77.7%	22.3%
2) I do not think my parents are (were) as compatible as most.	30.2%	69.8%	23.1%	76.9%
3) My parents do not (did not) talk to each other enough.	36.5%	63.5%	31.3%	68.7%
4) My parents really love (loved) each other.	80.7%	19.3%	88.8%	11.2%
5) There are things I would liked to have changed about my family.	63.1%	36.9%	74.3%	25.7%
6) I was not happy at home.	21.3%	78.7%	15.5%	84.5%
7) My parents disagreed on many things.	29.9%	70.1%	28.6%	71.4%
8) My parents often quarreled at home.	26.8%	73.2%	27.2%	72.8%

Table 9

Seminarians' Experiences of Intimacy Prior to Theology

	Rovers 1994		Potvin 1984	
	Yes	**No**	**Yes**	**NO**
1) Have you ever been in Love?	88.5%	11.5%	94.7%	5.3%
2)Did you ever date before coming into Theology?	82.7%	17.3%	87.1% *	11.6%
3)Did you date one person steadily (more than three months) before coming into theology?	68%	32%	**	**
4)Have you seriously considered the option of marriage?	64.2%	35.8%	86.0%	14.0%
5)Have you ever been married?	3.0%	97.0%	2.5%*	96.6%

Note: * Percentage do not always add up to 100% due to No Responses.

** This question was not asked in Potvin's study.

When asked with whom they feel they can be most intimate, the largest percentage (34.3%) of seminarians stated Jesus or God. Table 10 presents the remainder of these findings. It is noticed that for all groups, women rated last behind Jesus/God and men. When age is taken into consideration, the rank order of these findings changes somewhat. For older seminarians, Jesus/God takes on increased importance. Under the category 'other' many seminarians wrote that they would feel most intimate with a married couple or with both men and women.

Seminarians were asked the main factors that caused them to consider becoming a priest in the church today. An inner call (46%) was the main reason given, followed by the desire to help others (16%), the example of another priest (15%), prior involvement in church activities (8%), a retreat or discernment experience (7%), the encouragement of parents (3%) and the example of religious brothers and sisters (2%). All these responses are within 2% of results found by Potvin (1985).

Seminarians stated that they were "absolutely sure" (29%) or "sure" (54%) of their desire to become a priest. Only 17% were "unsure" or "very unsure" of their decision.

Table 10

Best Friends of Roman Catholic Seminarians

My best friend is	Total group	under 30 years	over 30 years
Jesus/God	34.3%	29.7%	40.7%
A man	27.3%	30.6%	22.1%
A woman	23.7%	27.0%	19.8%
Other *	14.6%	12.6%	17.4%

Note: * Many responses in this section indicated married couples or both men and women.

Table 11

Celibacy and Roman Catholic Seminarians

Consider Marrying	Rovers 1994		Potvin, 1984	
Definitely would	5.4%	17.7%	9.1%	30.1%
Probably would	12.3%		21.0%	
Don't know	11.9%		18.2%	
Probably not	42.9%	63.6%	39.9%	58.0%
Definitely not	20.7%		18.1%	

Diocesan priests make a promise of celibacy when they are ordained. This pertains to the rule of the Church that Roman Catholic priests cannot be married. Canadian seminarians today are more definite about the place of this promise of celibacy and less willing to do away with it. 56.9% stated that the promise of celibacy should be a perpetual promise while only 20.3% stated that there should be no promise at all. Potvin (1985) found that 44.3% stated their belief in a perpetual promise and 28.2% stated that there should be no promise at all.

On the other hand, seminarians were asked if they would seriously consider marriage if the Church permitted it. Table 11 compares their responses to that found by Potvin (1985). Fewer seminarians today (17.7%) would definitely or probably consider marrying than seminarians in 1985 (30.1%). On the other hand, a larger percent of seminarians today (63.6%) would probably or definitely not consider marrying today as compared with 58.0% in 1985. Seminarians in Canada today appear more definite about not entering into marriage and much less likely to do so, even if permitted, than were their American counterparts of 1985.

Canadian seminarians today seem to have been less involved in various community and Church activities prior to entering into theology than seminarians of 1987. Table 12 compares the percentage of involvement in these various

Table 12

Seminarians' Involvement in Church Activities Prior to Entering Theology

	Rovers 1994		Hemrick, 1987	
	involved regularly*	involved at all**	involved regularly	involved at all
Being an altar boy	47%	66%	62%	77%
Eucharistic Minister or Lector	40%	77%	47%	77%
Boy scout	25%	41%	24%	47%
Working in rectory	19%	45%	25%	51%
Teaching Catholic religion	17%	50%	29%	68%
Engaged in social work	17%	46%	19%	58%
Charismatic group	14%	51%	10%	48%
Member of parish council	10%	27%	10%	24%
Engaged in hospital work	8%	37%	15%	49%
Cursillo	7%	15%	3%	12%

Note: * involved on a regular basis

** involved regularly, once or twice or on an irregular basis

activities. There appear to be decreases in involvement in Church related activities like altar server and Eucharist minister or lector. On the other hand, there is an increase in involvement in Charismatic groups and Cursillo.

PAFS-QVC Scale Scores

Mean PAFS-QVC Scale scores were computed for Roman Catholic seminarians in Canada. The results are presented in Table 13. Comparison is made with the Normative Group scores and two other studies. t-tests (Glass & Hopkins, 1984) were performed to detect the presence of significant differences between Canadian seminarians and other groups studied. With the exception of ITGL INT, all other PAFS-QVC Scale scores of seminarians in Canada are significantly higher than the normative group of men's scores.

Significant differences were found between seminarians and the normative group of men on the intergenerational individuation (ITGL IND) scale (32.4 vs. 30.2)($t(523)=4.77, p<.05$); on the intergenerational intimidation (ITGL TIM) scale (35.9 vs. 17.6) ($t(523)=35.59, p=.05$); on the intergenerational triangulation (ITGL TRI) scale (32.2 vs. 19.3) ($t(526)=27.77, p<.05$); on the peer intimacy (PEER INT)

Table 13

Mean PAFS-QVC Scale Scores of Seminarians as Compared to Others Groups

	NORMATIVE GROUP	KINNER	DINUNZIO	ROVERS
	1987	1990	1992	1994
	UNIVERSITY STUDENTS	UNIVERSITY STUDENTS	SENIOR MANAGERS	CATHOLIC SEMINARIANS
	MEN/WOMEN	MEN	MEN/ WOMEN	MEN
	AGE: 20	25	43	31.4
ITGL INT	89.4	93.2		90.4
ITGL IND	30.2	30.1	32.7	32.4
ITGL TIM	17.6	17.8		35.9
ITGL TRI	19.3	18.7	32.6	32.2

Note. Higher scores indicate **more** intergenerational intimacy (ITGL INT); **more** intergenerational individuation (ITGL IND): **less** intergenerational intimidation (ITGL TIM); **less** intergenerational triangulation (ITGL TRI); **more** peer intimacy (PEER INT): **more** peer individuation (PEER IND); **more** personal authority (PER AUTH).

table continues

Table 13 (continued)

Mean PAFS-QVC Scale Scores of seminarians as Compared to Other Groups

	NORMATIVE GROUP		KINNER	DINUNZIO	ROVERS
	1987		1990	1992	1994
	UNIVERSITY STUDENTS MEN/WOMEN		UNIVERSITY STUDENTS MEN	SENIOR MANAGERS MEN/ WOMEN	CATHOLIC SEMINARIANS MEN
	AGE: 20		25	43	31.4
PEER INT	44.4	47.2			46.5
PEER IND	29.5	29.9			32.7
PER AUTH	41.0	43.8		53.4	45.5

Note. Higher scores indicate **more** intergenerational intimacy (ITGL INT); **more** intergenerational individuation (ITGL IND): **less** intergenerational intimidation (ITGL TIM); **less** intergenerational triangulation (ITGL TRI); **more** peer intimacy (PEER INT): **more** peer individuation (PEER IND); **more** personal authority (PER AUTH).

scale (46.5 vs. 44.4) ($t(538)=3.74, p<.05$); on the peer individuation (PEER IND) scale (32.7 vs. 29.5) ($t(538)=7.34, p<.05$); and on the personal authority (PER AUTH) scale (45.5 vs. 41.0) ($t(529)=6.31, p<.05$).

A similar pattern emerges when seminarians were compared to the normative group of women's scores. The two exceptions are; 1)the normative group of women scored significantly higher ($t(545)=2.05, p<.05$) than the seminarians on the ITGL INT scale; and 2) no significant difference was found between the normative group of women and seminarians on the PEER INT scale.

ITGL IND and ITGL TRI scale scores of seminarians were compared to Kinner's (1990) study of male university students. No significant differences were found.

The mean ITGL TIM scores between seminarians (35.9) and normative group of men (17.6) and the mean ITGL TRI scores between seminarians (32.2) and the normative group of men (19.3) are substancial. However, when the mean ITGL TRI scores of seminarians (32.2) was compared to Kinner's study of older university students (32.6), no significant difference was found. Noting that the average age of the normative group of men was 20 years and the average age of Kinner's group was 25 years, the substantial differences may be due to age and maturation. The same pattern can be seen when mean PER AUTH scale scores are reviewed.

PER AUTH scale scores of seminarians (M=45.5) were compared to middle and senior management personal (M=53.4)

studied by Dinunzio (1992). A significant difference ($t(349)=10.29, p<.05$) was found.

When ages differences are noted (normative group, aprox. 20 years; Kinner, aprox. 25 years; seminarians, 31.4 years; Dinunizio, 43.0 years) it may be in keeping with Williamson's (1991) assertion that the task of developing personal authority begins in earnest in the fourth decade of life.

Theological Attitude Scale Scores

Theological Attitude Scale scores were computed and presented on Table 14. The mean Theological Attitude Scale score for Roman Catholic Seminarians in Canada today is 37.2 as compared with 39.8 for seminarians in 1984 (Potvin, 1985). Since lower scores indicates more traditional theological attitudes and high scores mean more modern theological attitudes, seminarians today are significantly more traditional ($t(871)=3.29, p<.05$) than their counterparts of ten years ago.

The differences ($t(189)=-1.91, P=.06$) between diocesan and religious seminarians approaches significance and may be considered to hold true. Religious seminarians (M=41.3)

Table 14

Theological Attitude Scale Scores of Seminarians

	Potvin (1984) N= 680	Rovers (1994) N= 203
Mean scores	39.8	37.2
Diocesan seminarians	39.3	36.7
Religious seminarians	41.3	38.6
Less than 30 years old	40.3	37.1
More than 30 years old	39.0	37.2

Note: * Higher scores = more modern theological attitude

Lower scores = more traditional theological attitude

Range is from 12 (traditional) to 60 (modern).

tend to be more modern in their theological attitude than their diocesan counterparts (M = 39.3). When age was considered, the difference today was negligible whereas Potvin reported that the difference in 1984 was statistically significant.

Table 15 presents the percent agreeing strongly or agreeing somewhat with the various traditional or modern items on the Theological Attitude Scale. This is compared to the NORC (1972) study of young priests in the United States, ages 26-35, as well as the Potvin (1985) study of American seminarians in 1984. Since many of the young priests of 1970 would have been seminarians in the late 1960s, some comparative analysis is possible.

A pattern seems to emerge in the data. Seminarians today are more traditional and less modern than seminarians in the USA in 1984. These 1984 seminarians were also seen as more traditional and less modern than their counterparts of the late 1960s. In other words, there emerges a movement in the direction of traditional theological attitude in the Roman Catholic priesthood over the past thirty years. More seminarians today agreed with the traditional items and fewer agreed with the modern items. The one exception is the item: "I think of Jesus as the God who humbled himself by becoming man and dying for my sins". Results indicate that 69.4% of seminarians today agree with this item as compared with 83% in 1984 and 75% of young priests in 1970.

Table 15

Theological Attitude Scale (Percent Agreeing Strongly or Somewhat)

	Items	1970* NORC	1984 Potvin	1994 Rovers
M**	Todays Christians must emphasize more than ever openness to the Spirit rather than dependence upon traditional ecclesiastical structures.	89	78	27.5
M	For me, God is found principally in my relationship with people.	78	78	23.8
M	Salvation is total liberation from both individual and collective sin, from injustice and inhuman conditions in the here and now.	NA***	65	26.9
M	Faith is primarily an encounter with God in Jesus Christ, rather than an assent to a coherent set of defined truths.	92	86	10.4
M	There are times when a person has to obey his or her personal conscience rather than the Church's Teaching.	80	84	21.8
M	When I experience moments of deep communication and union with other persons, these sometimes strike me as a taste of what Heaven might be like.	81	75	12.4
T**	I think of God primarily as the Supreme Being, immutable, all powerful, and the Creator of the Universe.	31	59	62.7

table continues

Table 15 (continued)

Theological Attitude Scale (Percent Agreeing Strongly or Somewhat)

Items		1970* NORC	1984 Potvin	1994 Rovers
T	Salvation is mainly liberation from sin. It has to do with the well being of souls and their preparation for eternal life.	NA***	63	65.3
T	I think of Jesus as the God who humbled himself by becoming man and dying for my sins.	75	83	69.4
T	The primary task of the Church is to encourage its members to live the Christian life, rather than to try to reform the world.	29	53	64.2
T	A Christian should primarily be concerned with the salvation of his or her own soul; then he or she should be concerned with helping others.	22	26	26.4
T	The important thing to stress when teaching about Jesus is that He is truly God, and therefore adoration should be directed toward Him.	NA**	42	51.3

Note * From NORC, 1972, p. 83-98, Ages 26-35

** M = Modern item; T = Traditional item

*** NA = not asked

Data Analysis:

The data gathered in this research include the seven scales of the Personal Authority in the Family System Questionnaire - College Version (PAFS-QVC), the Theological Attitude Scale, and fifty-seven (57) factors or variables presented on the research questionnaire. These 57 factors covered general demographic information, family of origin information and information about their experiences of intimacy. The seven scales of the PAFS-QVC and the Theological Attitude Scale were seen as the dependent variables. The fifty-seven demographic, family of origin and intimacy factors were seen as the independent variables.

Since the nature of this research was exploratory, the data were first analyzed by means of an intercorrelation matrix in which independent and dependent variables were correlated with each other. The correlations were reviewed and those factors that had correlations of $r = >.30$, $p = < .01$ were noted. One-way ANOVAs were conducted on these factors as they related to the PAFS-QVC scales and Theological Attitude scales. Statistically significant factors ($p < .05$) were then clustered into three themes: demographic factors, family of origin factors and intimacy factors. Ethnic differences are discussed separately due to the significance of the findings as well as its commentary on content validity of the PAFS-QVC. Table 16 presents these data.

Table 16

Statistically Significant Factors As Related To

PAFS-QVC Scale And Theological Attitude Scale Scores

Significant Demographic Factors	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Age				***				
Region of Canada						***		***
Theological year								***
Ethnic Background		***		***	***	***	***	***

Note. * **ITGL INT** = intergenerational intimacy. **ITGL IND** = intergenerational individuation. **ITGL TIM** = intergenerational intimidation. **ITGL TRI** = intergenerational triangulation. **PEER INT** = peer intimacy. **PEER IND** = peer individuation. **PER AUTH** = personal authority. **THEO ATT** = theological attitude scale.

*** denotes this factor is significant (One-Way ANOVA, $p < .05$) for this scale

table continues

Table 16 (continued)

Statistically Significant Factors as Related to

PAFS-QVC Scale and Theological Attitude Scale Score

Significant Family of Origin Factors	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Family faith practice	***							
Parents marital status	***		***					
An alcoholic father	***	***		***				
A depressed father	***	***		***				
An addicted father	***	***	***	***				
A dysfunctional father		***					***	
An alcoholic mother		***						
A depressed mother	***	***		***				
Dysfunctional mother	***				***		***	
An alcoholic sibling	***							
An addicted sibling	***			***				***
Family violence	***	***	***	***				
Witness of violence	***	***		***				
Victim of violence	***	***	***	***				
Sexually abuse					***			
Victim of sexual abuse					***			

Note. *** $p < .05$ for this scale

table continues

Table 16 (continued)

Statistically Significant Factors as Related to

PAFS-QVC Scale and Theological Attitude Scale Scores

Significant Intimacy Factors	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Sexual orientation	***							***
Have been in love					***		***	
Have been on a date						***	***	
Have dated steadily					***	***	***	
Have considered marriage				***			***	***
Have been previously married				***				
Best friends				***				***
How long best friend	***	***		***				
Most intimate with				***				
Feel most intimate	***						***	***
How certain of priest	***	***	***		***	***		
Promise of celibacy	***		***					***

Note: *** $p < .05$ for this scale

Demographic Factors

Few demographic factors were found to be significant in this study. Age of seminarians was broken down into two groups (<30, >30 years). Scores on ITGL TRI were found to differ significantly when age was considered. The results indicate that older seminarians reported less intergenerational triangulation, ($F(1,180)=9.87, p=.002$) with a mean of 33.7 for older seminarians and 32.2 for the younger group. Table 17 gives these data.

Scores on PEER IND were found to differ significantly when the region the seminarians come from was considered. The results indicate a significant difference among means ($F(3,190)=6.71$, $p=.0003$). Scheffe's test for multiple comparison of means indicated a significant difference ($p<.05$) between seminarians from Quebec (M=30.7) and the Maritimes (M=34.4) and between seminarians from Quebec (M= 30.7) and Ontario (M=34.0) but not between Quebec and the Western Provinces (M=33.0). Table 17 gives these data.

Scores on the Theological Attitude Scale were found to differ significantly when the region the seminarian came from was considered. The results indicated a significant difference among means ($F(3,188)=6.55, p=.003$). Scheffe's test indicated a significant difference ($p<.05$) between seminarians from Quebec (M=39.7) and Ontario (M=35.5) and seminarians from Quebec (M=39.7) and the Western provinces (M=35.6) but not between Quebec and the Maritime provinces.

Table 17

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Score and Demographic Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Age								
< 30 years				31.2				
> 30 years				33.7				
F-ratio				9.868*				
Region								
Alantic Provinces						34.4		36.5
Quebec						30.7		39.7
Ontario						34.0		35.5
Western provinces						33.0		35.6
F-ratio						6.707*		6.554*

Note * p < .01

Table 17 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Score and Demographic Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Theological year								
First								35.2
Second								35.5
Third								38.4
Pastoral								40.0
Fourth								39.7
Fifth								36.5
F-ratio								3.82*

Note * p < .01

Theological Attitude Scale scores were found to differ signifiantly when the theological year of the seminarian was considered. Results indicated a significant difference among means ($F(5,185)=3.82, p=.003$). A Scheffe's test for the multiple comparison of means indicated a significant difference between first years seminarians ($M=35.2$) and pastoral years seminarians ($M=40.0$) Seminarians tended to become more modern in theological attitude during these first few years of seminary training. The effect of seminary training upon the theological attitude of the seminarian is noted and will be discussed later. Table 17 gives these data.

Ethnic Differences

A number of significant differences were found when ethnic factors were taken into consideration on PAFS-QVC and Theological Attitude Scale scores. Table 18 presents PAFS-QVC and Theological Attitude Scale scores for the different ethnic groups of seminarians. Statistically significant differences (One-way ANOVAS, $P < .05$) were found on all scales with the exception of ITGL INT and ITGL TIM. On the ITGL IND scale, a Tukey test for multiple comparision of means indicated a significant difference ($p<.05$) between seminarians whose ethnic background was Other ($M=35.6$), English Canadian ($M=33.2$), French Canadian ($M=33.2$) and seminarians whose ethnic

Table 18

Mean PAFS-QVC Scale and Theological Attitude Scale Scores and Ethnic Groups of Seminarians

Ethnic Group	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
French Can (N=58)	92.5	33.2	36.3	33.2	47.3	31.8	47.2	38.5
English Can(N=30)	86.8	33.2	36.2	32.1	44.9	33.0	44.9	36.3
Canadian (N= 14)	89.0	31.4	35.7	30.3	46.5	33.7	45.3	36.4
European(N= 27)	89.5	31.7	36.5	33.4	48.1	35.9	45.0	35.5
Italian (N= 7)	93.1	33.7	35.9	30.0	41.6	32.6	46.3	32.0
Asian (N= 7)	86.7	27.3	33.7	28.1	42.7	32.0	35.3	34.6
Other (N= 7)	100.4	35.9	38.1	33.6	46.5	34.4	48.7	33.9
F-ratio	1.098	2.861	.710	2.418	2.728	2.530	2.185	2.167
F-probability	.37	.01	.64	.03	.02	.02	.05	.05

Note: Seminarians were asked to give the ethnic origin of their parents. Canadian includes those not proper under French or English Canadian. Because of their number, Italians were given a category separate from other Europeans.

background was Asian (M=27.3). On the PER AUTH scale, a Tukey test indicated signifiant difference between seminarians whose ethnic background was French Canadian (M=47.2) and those whose ethnic background was Asian (M= 35.3). On the PEER IND scale, a Tukey test indicated significant difference between seminarians whose ethnic background was European (M=35.6) and those whose ethnic background was French Canadian (M= 31.8).

Krikorian studied university students and found significant (<.05) ethnic differences on the ITGL TIM and PEER INT scales of the PAFS-QVC. She found that Asians and Blacks scored lower on the ITGL TIM scale than Caucasians and Latinos. These results indicated greater parental pressure experienced by Asian and Black students. She also found Latino students scored significantly lower on the PEER INT scale than the other ethnic groups. In this research, Asian seminarians scored significantly lower on the ITGL IND and PER AUTH scales.

Family of Origin Factors

Table 16 presented the sixteen family of origin factors that were found to be statistically different in relationship to PAFS-QVC and Theological Attitude Scale scores. As indicated on this table, most of the family of origin factors cluster under the intergenerational scales of the PAFS-QVC whereas much of the intimacy factors in the next section will be seen to cluster under the peer

and personal authority scales of the PAFS-QVC. Most family of origin factors seem to have affected more than one scale or area of relationships with parents and family.

Table 19 presents the actual PAFS-QVC and Theological Attitude Scale scores of these family of origin factors. The total seminarian group mean scores are presented for purposes of comparision.

Practice of faith in the family has a strong positive influence on the level of intergenerational intimacy experienced by seminarians (see Table 19). Indeed, it seems that intergenerational intimacy decreases as faith practice in the family decreases. The score for "not at all" seems high, but their number is small (N = 3). Scheffe test for multiple comparison of means indicated a significant difference between strong practice of family faith (M=96.0) and little pratice of family faith (M=76.9). Another way to interpret these results might be to suggest that the family that prays together, stays together or at least has more intergenerational intimacy.

Similarily, those whose parents were married correlate with higher intergenerational intimacy scores for seminarians. All "unmarried" states score much lower and in the same general level of intergenerational intimacy. On the ITGL INT scale, a Scheffe test indicated a significance difference between seminarians whose parents were married (M=94.0) and those whose parents were

Table 19

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Score and Family of Origin Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Practice of Family Faith								
Strongly (N=66)	96.0							
Moderately(N=91)	88.9							
Somewhat(N=4)	75.0							
Little(N=15)	76.9							
Not at all(N=3)	96.3							
F-ratio	6.312*							
Marriage Status of Parents								
Marry Once (N=131)	94.0		36.5					
Widowed(N=14)	78.2		33.7					
Sep/Divorced(N=28)	79.8		36.7					
Remarried(N=6)	92.7		33.7					
Never Married(N=1)	79.0		25.0					
F-ratio	8.294*		3.343*					

Note * $p < .01$ ** $p < .05$

Table 19 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Family of Origin Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Father Alcoholic								
Yes (N=42)	80.8	30.7		30.6				
No (N=135)	93.1	33.0		32.8				
F-ratio	19.91*	5.66**		5.62**				
Father Depressed								
Yes (N=23)	81.9	30.4		30.0				
No (N=153)	92.0	32.9		32.8				
F-ratio	9.60*	5.48**		6.95*				
Father Addicted								
Yes (N=5)	62.2	23.4	24.8	22.2				
No (N=172)	91.0	32.7	36.2	32.5				
F-ratio	16.18*	15.46*	26.93*	19.77*				

Note * $p < .01$ ** $p < .05$

Table 19 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Family of Origin Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Father Dysfunctional								
Yes (N= 13)		29.6					41.0	
No (N= 163)		32.8					46.1	
F-ratio		5.51**					4.04**	
Mother Alcoholic								
Yes (N=4)		27.0						
No (N=172)		32.7						
F-ratio		6.64**						
Mother Depressed								
Yes (N=29)	82.3	29.2		29.7				
No (N=148)	91.7	33.0		32.7				
F-ratio	8.20*	13.11**		7.50*				

Note * $p < .01$ ** $p < .05$

Table 19 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Family of Origin Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Mother Dysfunctional								
Yes (N= 7)	74.4				40.1		36.3	
No (N= 169)	91.4				46.7		46.1	
F-ratio	8.95*				9.47*		8.53*	
Sibling Alcoholic								
Yes (N=26)	82.1							
No (N= 151)	91.6							
F-ratio	7.69*							
Sibling Addicted								
Yes (N=14)	79.2			28.6				40.6
No (N= 163)	91.1			32.6				36.9
F-ratio	6.99*			7.06*				3.80**

Note * $p < .01$ ** $p < .05$

Table 19 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Family of Origin Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Family Violence								
Yes (N=54)	81.7	29.4	34.6	29.4				
No (N=124)	94.3	33.8	36.5	33.6				
F-ratio	25.30*	27.22*	5.37**	25.25*				
Witness Family Violence								
Yes (N=46)	83.5	29.7		29.8				
No (N=132)	92.9	33.4		33.1				
F-ratio	12.06*	18.02*		14.90*				
Victim of Family Violence								
Yes (N= 33)	76.2	28.7	34.4	30.0				
No (N=145)	93.7	33.3	36.3	32.8				
F-ratio	36.60*	21.97*	3.76**	8.01*				

Table 19 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Family of Origin Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2

Sexually Abused Outside the Family	
Yes (N=16)	50.1
No (N=177)	46.2
F-ratio	7.18*
Victim of Sexual Abuse Outside the Family	
Yes (N=14)	50.0
No (N=164)	46.2
F-ratio	7.18*

Note * $p < .01$ ** $p < .05$

separated/divorced (M=79.8), and between seminarians whose parents were married (M=94.0) and those whose parents were widowed (M=78.2). Having previously noted that 69% of seminarians come from intact families, some weight can be given to the old adage that priestly vocations come from intact Catholic families.

Parental or sibling psychological dysfunctions like alcoholism, depression or addiction reduced intergenerational intimacy and individuation, increased intergenerational intimidation and triangulation, and lowered personal authority in all cases that were shown to be statistically significant (see Table 19). In as much as this may seem to be a given in any family, it is interesting to see such a clear pattern presented. Sibling addiction also seemed to result in a more modern theological attitude score.

The same can be said of seminarians who were victims of family violence (see Table 19). Again, intergenerational intimacy and individuation decreased and intergenerational intimidation and triangulation increased in families of seminarians where violence was present.

For seminarians who were sexually abused outside the family, and especially those who were victims of sexual abuse outside the family, their peer intimacy scores increased indicating greater ability to be intimate with others.

Intimacy Factors

Twelve factors proved to be statistically significant under the theme of experiences of intimacy (see Table 16). It is noticed that over half of these factors fall under the PAFS-QVC scales of peer intimacy, peer individuation and personal authority.

Table 20 presents the PAFS-QVC scale scores for these intimacy factors. On the ITGL INT scale, heterosexual seminarians (M = 92.4) indicate a more intimate relationship with their parents than do homosexual seminarians (M = 86.4). Seminarians who indicated a sexual orientation as bi-sexual (M = 81.5) or unsure (M = 83.4) scored lower still in terms of intergenerational intimacy. A Scheffe and Tukey test did not indicate a significant difference between any two specific groups.

Homosexual seminarians seem to have a more modern theological attitude than heterosexual seminarians. Scheffe test for the multiple comparison of means indicates a significant difference between seminarians with a heterosexual orientation (M=36.3) and seminarians with a homosexual orientation (M=41.0).

Table 20

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Intimacy Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Sexual Orientation								
Hetero (N=132)	92.4							36.3
Homosexual (N=24)	86.4							41.0
Bi-sexual (N=10)	81.5							35.9
Unsure (N=12)	83.4							40.8
F-ratio	2.95**							5.49*
Been in love								
Yes (N=157)					46.8		46.0	
No (N=21)					43.7		41.3	
					5.81**		4.50**	

Note * $p < .01$ ** $p < .05$

Table 20 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Intimacy Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Dated Prior to Theology								
Yes (N=146)						33.1	46.3	
No (N= 34)						30.9	42.3	
F-ratio						5.33**	5.43**	
Dated Steadily Three Months Prior to Theology								
Yes (N=120)					47.1	33.3	47.2	
No (N= 59)					45.3	31.3	42.0	
F-ratio					4.23**	6.93*	14.08*	
Considered Marriage Prior to Theology								
Yes (N=113)				31.7			46.5	36.3
No (N=66)				33.3			43.9	38.7
F-ratio				4.03**			3.75**	6.50*

Note * $p < .01$ ** $p < .05$

Table 20 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Intimacy Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Been Married Prior to Theology								
Yes (N=4)				39.2				
No (N=176)				32.1				
F-ratio				8.89*				
My Best Friend is								
A Man (N=91)				33.0				37.6
A Woman (N=31)				29.1				39.3
Jesus or God(N=44)				32.8				34.1
Other (N=14)				32.1				39.4
F-ratio				4.60*				6.35*

Note * $p < .01$ ** $p < .05$

Table 20 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Intimacy Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
How Long My Best Friend								
1-3 years (N=29)	82.9	29.5		29.9				
4-6 years(N=38)	87.9	33.5		33.0				
7-10 years(N=39)	93.1	32.9		30.7				
11-20 years(N=44)	93.3	33.0		33.3				
21 + years(N=15)	100.6	34.6		35.4				
F-ratio	4.33*	3.43*		4.41*				
I Am Most Intimate With								
A Man (N=48)				33.5				
A Woman (N=43)				30.2				
Jesus or God(N=60)				33.1				
Other (N=25)				31.6				
F-ratio				3.77*				

Note * $p < .01$ ** $p < .05$

Table 20 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Intimacy Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
I Can Feel Most Intimate With								
Seminarian(N=36)	83.2						41.5	38.2
Friend outside(N=69)	90.9						46.7	38.2
Brother/sister(N=10)	88.0						41.3	40.5
Mom or dad (N=8)	101.0						47.1	34.1
Jesus or God(N=53)	93.2						46.9	35.5
F-ratio	3.13**						3.11**	3.04**
Decisive About Becoming A Priest								
Absolute sure(N=50)	95.7	33.5	37.2		47.9	34.1		
Sure (N=99)	89.4	32.4	36.1		46.3	32.6		
Unsure (N=28)	81.3	30.2	32.7		44.4	30.8		
Very unsure(N=2)	99.0	38.0	38.5		47.0	34.0		
F-ratio	5.26*	2.96**	5.09*		2.75**	3.06**		

Note * $p < .01$ ** $p < .05$

Table 20 (continued)

Significant Mean Differences on PAFS-QVC and Theological Attitude Scale Scores and Intimacy Factors

Factor	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Mean Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
Make A Promise Of Celibacy								
Perpetual (N=100)	94.0		36.9					35.0
Temporary (N=15)	87.8		33.9					36.8
None at all (N=37)	88.2		35.9					42.6
Don't know (N=28)	81.6		33.5					38.5
F-ratio	4.95*		4.05*					18.61*

Note * $p < .01$ ** $p < .05$

For the most part, seminarians who have been in love, dated at all or dated steadily for at least three months prior to entry into theology and seminarians who considered marriage scored higher on peer intimacy and/or peer individuation than seminarians who did none of the above (see Table 20). They also scored higher on personal authority. In other words, these experiences seemed to have been a positive experience for these seminarians. Since higher scores indicate less triangulation, seminarians who considered marriage prior to theology (31.7) indicated that they were more triangulated with their parents than those who did not consider marriage (33.3). They also scored more traditional in terms of theological attitudes.

Seminarians who had been married before theology indicated that they were more free from intergenerational intimidation as indicated by a higher score on the ITGL TIM scale (see Table 20).

Best friends of Catholic seminarians were listed as either men, women, Jesus/God or "other". Under the "other" category, many seminarians put both men and women or a married couple. Seminarians whose best friend was another man, Jesus/God or "other" scored higher on intergenerational triangulation (ITGL TRI), indicating less triangulation with their parents (see Table 20). On the other hand, seminarians who prefered a woman as best friend seemed to be more triangulated with their parents.

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It would seem that they become more involved in the middle of their parents' relationship, and have the need to take sides with one parent. On the ITGL TRI scale, a Scheffe test indicated significant differences between seminarians whose best friend was a woman (M=29.1) and those whose best friend was a man (M=33.0); also between seminarians whose best friend was a woman (M=29.1) and those whose best friend was Jesus/God (M=32.8). On the THEO ATT scale, a Scheffe test indicated significant differences between seminarians whose best friend was Jesus/God (M=34.1) and those whose best friend was a man (M=37.6), or a woman (M=39.3) or "other" (M=39.4). In other words, seminarians whose best friend was Jesus/God scored significantly more traditionally than all other three groups.

The longer seminarians have had their best friend, the more intimate and individuated they score and the less they indicated triangulation with their parents (see Table 20). On ITGL INT, ITGL IND and ITGL TRI scales, Scheffe tests indicated significant difference between the 1-3 year old friendships and the 21+ years old friendships. Longer friendship may be seen as a healthy in the lives of Roman Catholic seminarians.

Scores on the ITGL TRI scale were found to differ significantly when consideration was given with whom seminarians were able to be most intimate. The results indicated a significant difference among the means

($F(3,175)=3.77$, $p=.01$). Scheffe's test for multiple comparision of means indicated a significant difference ($p<.05$) between seminarians who were most intimate with another man ($M=33.5$) and seminarians who were most intimate with a woman ($M=30.2$). In other words, seminarians who were most intimate with a woman were more trianglulated with parents than seminarians who were most intimate with a man.

When asked with whom seminarians feel most intimate, scores on the ITGL INT, PER AUTH and THEO ATT scales were found to differ significantly. On the ITGL INT scale, a Scheffe test for multiple comparision of means indicated a significant difference ($p<.05$) between seminarians who felt most intimate with another seminarian ($M=83.2$) and seminarians who felt most intimate with Jesus/God ($M=93.2$) and those who felt most intimate with mom/dad ($M=101.0$). On the PER AUTH scale, a Scheffe test indicated significant difference between seminarians who felt most intimate with another seminarian ($M=41.5$) and seminarians who felt most intimate with a friend ($M=46.7$) and those who felt most intimate with Jesus/God ($M=46.9$). A Scheffe and a Tukey test indicated no significant differences on the THEO ATT scale. In other words, seminarians who felt most intimate with other seminarians seemed to exhibit less intimacy with parents and less personal authority.

Seminarians were asked how decisive they felt about their decision to become a priest. Results indicated that

the more decisive seminarians were about their decision, the higher were their scores in terms of intergenerational and peer intimacy and individuation and the lower their scores in intergenerational intimidation (see Table 20). Or, worded the other way, as seminarians stated more uncertainty about their decisions to become a priests, their levels of intimacy and individuation with parents and peers decreased. The exception to this rule were the two seminarians who stated they were "very unsure". Overall, they scored highest on all PAFS-QVC scales indicating more intimacy and individuation then even those who stated they were absolutely sure . Scheffe tests indicated that the significant differences were between the "absolutely sure" and "unsure" on all scales.

Those seminarians who believed that their promise of celibacy should be a perpetual promise scored highest on intergenerational intimacy and also indicated less intimidation with parents (see Table 20). Those who indicated a "Don't know" scored lowest. On the ITGL INT scale, a Scheffe tests indicated significiant difference between seminarians who professed "Don't know" (M=81.6) and those who professed a perpetual vow (M=94.0). On the ITGL TIM scale, a Scheffe test indicated significant differences between seminarians who professed "Don't know" (M=33.5) and those who professed a perpetual vow (M=36.6). On the THEO ATT scale, a Scheffe test indicated significant differences between seminarians who professed

Don't know (M=38.5) and "no promise" (M=42.6) and seminarians who professed a pertetual vow (M=35.0). Seminarians who indicated a perpetual promise, as in keeping with the present rules of the Church, scored most traditional in their theological attitudes.

Integration

Personal authority, according to Williamson (1991), is defined as the ability to maximize individuation and intimacy with parents and peers while minimizing intimidation and triangulation. When PAFS-QVC scales are taken individually, specific geographical, family of origin and intimacy factors can be seen to interact significantly with these variables.

The first four scales of the PAFS-QVC deal with relationship to parents. The paradox, according to Williamson (1991) is to leave the parental home psychologically in a very complete sense and still belong emotionally with the family of origin. Resolving intergenerational issues like intimacy, individuation, intimidation and triangulation are the goals of an adult life. Experiences within the family of origin and experiences of intimacy have a strong impact upon the development of that adult life. It is Williamson's argument that how one finally resolves this issue of relationship to the members of the family of origin, especially father and mother, will determine how one

handles the matter of all intimate relationships to follow in life.

Intergenerational intimacy (ITGL INT) has been defined as the ability to be close, honest and loving to parents without undue enmeshment. The vast majority of factors that contribute to or take away from intimacy with parents are family of origin factors. Intergenerational intimacy was enhanced by family faith practice and intact families. It was also enhanced by seminarians who are certain of their choice of priesthood or profess perpetual vows. Intergenerational intimacy was lowered by dysfunctional family factors such as alcoholism, depression, addiction or other dysfunctions within parents or siblings as well as by experiences of family violence.

Intergenerational individuation (ITGL IND) was defined as the ability to function in an autonomous and self-directed manner without being controlled, impaired or feeling unduly responsible for significant others. Most of the factors that lower individuation were family dysfunctional factors listed above, like alcoholism and family violence. Individuation was enhanced by long term friendships and certainty about priesthood. Asian seminarians scored significantly lower on the intergenerational individuation scale.

Intergenerational intimidation (ITGL TIM) has been defined as the degree to which an individual yields to the wishes of his/her parents. Intimidation was decreased by

intact families and a sense of certainty about priesthood or vows. Intergenerational intimidation was increased by experiences of family dysfunction, especially family violence.

Intergenerational triangulation was defined as being caught up in conflict between one's parents. Factors that defended one from triangulation included older age, previous marriage, longer length of friendship or being of Canadian or European decent. Factors that seemed to raised intergenerational triangulation included being of Asian descent, family dysfunctional factors, intimacy with a woman or consideration of marriage prior to theology.

Peer intimacy (PEER INT) has been defined as voluntary closeness with distinct boundaries with significant others in one's life. French Canadians and Europeans indicated higher intimacy with peers while Asians, Italians and English Canadians indicated less intimacy. Peer intimacy was enhanced by having been in love or dated as well as certainty about becoming a priest. Results indicated that experiences of being sexually abused outside the family increased peer intimacy scores. Peer intimacy scores were lower for those who indicated a family with a dysfunctional mother.

Peer individuation (PEER IND) was defined as the degree in which a person operates in an individuated or fused manner with significant others in his/her life. Seminarians of European decent scored highest on peer

individuation while French Canadians scored lowest. Peer individuation was enhanced by those who dated prior to theology and those who were certain about their decision about becoming priests.

Personal authority (PER AUTH) has been described as the ability to balance intimacy and individuation with parents and peers while avoiding triangles and miminizing intimidation. French Canadians indicated higher levels of personal authority while Asians scored lowest. Personal authority was enhanced by experiences of being in love, dating and considering marriage as well as those who felt most intimate with parents, Jesus/God or friends outside the seminary. Personal authority was lower for those who experienced an dysfunctional father or mother and for those whose friends were inside the seminary or whose friends were siblings.

On the Theological Attitude Scale, seminarians today seemed to be more traditional and less modern than seminarians 10 and 30 years ago. Traditional theological attitides seemed to be strongest in seminarians from the Maritimes, Ontario or the Western provinces as well as Italians and Asian seminarians. Bi-sexual and heterosexual seminarians were most traditional. Seminarians who considered marriage were also more traditional as were those who considered their best friend to be Jesus/God or indicated a preference for a perpetual promise of celibacy. Seminarians with more modern theological

attitudes included French Canadians and those from Quebec, homosexuals, those with an addicted sibling, those who did not consider marriage, those who were most intimate with siblings or with a woman and those who professed no vow of celibacy at all.

CASE STUDIES

Three case studies supplement the quantitative nature of this research. Interviews were conducted according to a semi-structured interview schedule (Appendix B). The purpose of these case studies was to present personal stories that might capture the reality of the life of seminarians in another mode and put a more human face to both family of origin theory and the statistical descriptors. These case studies were selected based upon their representativeness of various factors presented in the research. These factors include: scores on the PAFS-QVC and Theological Attitude Scales, affiliation with diocese or religious community, ethnic background, sexual orientation, experiences of intimacy, family of origin experiences. PAFS-QVC scale scores for the case study is presented along with the mean PAFS-QVC scale scores for the entire population.

All identifying information has been deleted or changed to protect the seminarians. The names have been changed.

Case Study 1: ADAM

PAFS-QVC Scale Scores

	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
ADAM'S SCORES	99.0	33.0	39.0	34.0	55.0	40.0	52.0	43.0

MR1: The first question I have is to ask you to comment on your experience of having done the questionnaire when it was given to you. What was your experience?

Adam1: I have to remember, it has been a little while now. I guess I remember trying to answer it honestly and some of these questions are quite general. It reminded a little bit of the questionnaires we had before when we came in looking possibly for psychosis on one level and neurosis on another level. But this one is quite far beyond that and dealt with today's issues that an average seminarian might deal with.

MR2: As you know, a lot of the questions dealt with your family of origin, maybe we could start with that. I want you to describe your relationship with your mother and your father.

Adam2: Both were remarried, my mother's second marriage didn't last more than three years and that ended in 1988 and she has been single since then. I was 16 years old when my parents divorced.

MR3: I want you to comment on your relationship to your mother and your father before the age of 16. Comment on some of the good things about your relationship with them and some the difficulties things. Let's start with the good things either individually or as parents.

Adam3: I have quite a few memories of the good things. The family did a lot together with the three kids. We went camping almost every summer; those were fun times. Our parents enrolled all of us in quite a few different community activities, team sports, cubs and scouts. I think we had quite a privileged upbringing as far as being exposed to a lot the things that the average kid would be exposed to. We moved around a lot which was a little painful, but that has nothing to do with them. I was always quite proud of my dad. He's accomplished a lot in his work. He spent a lot of years at the University. He is quite a competent engineer and manager. I think I was proud of him at that time, I try to remember back. I know now I am. I remember that a lot time was given to us.

As far as the negative things before that, there was a lot of the regular discipline that any kid would endure and there was a lot of that at home. Sometimes as far as my father goes, he would lay guilt trips. If you didn't do something like clean the kitchen, he's say, "Well that's OK." I knew he was being sarcastic. There was a little physical disciplining, and I think that was normal up until around the time of the divorce I was getting older, and I had had enough of that and I wanted to fight back, but he was my dad so I couldn't. So that didn't feel right.

As far as my mom goes for the negative things, I only remember 1 or 2 incidents when she had too much to drink. It was embarrassing. She wasn't an alcoholic or anything but just drank the odd time.

Both of them fought a lot for many years. They just didn't get along. I don't think they were meant to be. I learned after the break up, that it wasn't an ideal set up. They got an annulment and there was good reason for it seeing they didn't go into the marriage with the right intentions. There was a lot of fights and those weren't pleasant memories. I often just wanted to get out of the place same with my brother, and my

sister was little too young, although she was upset at times and affected by it. A lot of yelling. My dad wouldn't physically abuse her, but he would take his anger out on chairs or something. I remember that because I thought it was a good thing that he didn't get abusive because he is a big powerful guy with a lot of aggression and frustration. He had to get it out somewhere. There was tension in the home.

Forgot one thing, negative experiences, I have very few experiences before the age of 6 or 7. I have one where I was enjoying hugging my mother, this is classic. She either didn't have time for me or wasn't in a good mood and she pushed me away. I remember being on that fundamental physical level and being rejected from my mom, like kissing or hugging her. Age of 4. Negative experience; I remember my dad came home and I was being a pain to my mom, and so my being a disciplinary guy, she tells him what I did wrong. This was a pattern with the kids. I remember him throwing his keys at me and hitting me in the head. It was very painful that he did that to me, not only physical but emotional. He obviously felt bad over the years as he did that. I remember one of our last camping trips together. It was two weeks in PEI basically of fighting. We would go to the beach while they fought in the trailer. They tried quite a few times to reconcile but it didn't work. I have more memories of after the breakup. This might not be too complete.

MR4: Did it feel like you had to take sides being the oldest or did they try to take you on their side?

Adam4: I know around the time of the breakup, there was a little bit of that. My mother claims she tried not to, but I think as far as family breaking up goes this is kind of mild. They tried to not affect us too much, but in reality there was a little bit of criticism. Mom was putting him down

when we were alone. Dad would do a certain amount of that, and so there was a sense of between torn the two. That particular dynamic caused a little bit of frustration because you can't ignore it when they are criticizing each other. I guess I tended to agree more later on with his criticism of her rather than her criticisms of him. I thought he wasn't quite as unreasonable and emotionally demanding after the breakup. So in a sense there is a bit siding. I would side more with my dad in a long run. Although at the time before the breakup I didn't have those sentiments. Both of them were a little too demanding. It was a drag being there.

MR5: I noticed on the questionnaire that you talked about some family violence in terms of witnessing family violence and being a victim of family violence.

Adam5: That was my mother's second marriage with my step father. My parents split up in 1983 and my mother remarried in 1985, almost three years after. This guy had a drinking problem and he also hit her. I didn't realize the physical abuse until the last year. The marriage lasted three years. When he drank, they got fighting he would hit her in the face and I don't know where else. One Christmas we noticed that and she pointed it out. She basically had a black eye and was trying to cover it up with make up. I don't notice these things too well, I guess I don't pay attention to them, but that was obvious. Towards the very end of the relationship, he was drunk once while I was there and he was verbally violent to her and to me. He was drunk and naked and yelling at us, and she was just broken from it. He eventually got a restraining order, and we had to move into our friends place and she moved into her sisters because at that very moment in their relationship he was unpredictable. We didn't know if he would do something violent to either one of us or to her or go over the edge. For a few days we moved out and they eventually got a divorce which was a little messy.

MR6: In some ways it sounds like the last couple years of your mom and dad's marriage and three years after that, you went back and forth between them.

Adam6: It was especially painful right after the breakup. There was both, it was a relief because they weren't fighting and we didn't have to endure that, but it was painful when she would be going on complaining about him or complaining about her finances. It was very painful to a point where I was just on the edge and I was really losing it emotionally. I would start swearing at her. When it would get heated, I wouldn't have any more patience. There was one point less than a year after they split when my dad was dropping me off, I was complaining basically which was a lot of self pity. Without beating around the bush, my dad let me know that it was self pity and said that's the way it is, you got to live with it, the situation isn't perfect. It helped a lot at that point to relax a bit more it. There was a lot of anger and frustration, no doubt.

MR7: How would you describe intimacy with your parents? How was love expressed or shared especially with yourself at that time?

Adam 7 : As far as intimacy goes those aren't exactly positive. Our family wasn't the hugging and kissing type of family. My parents were very cold as a habit or a ritual give each other a little peck on the way out the door to work in the morning. Both of them worked but he would go out more regularly at certain times.

We didn't grow up hugging our dad, only a handshake. Didn't even really hug mom unless we'd go away for a trip or come back from school. Up until the time of the divorce there wasn't a lot of physical intimacy. I think conversations were OK. We weren't exactly distant from one another that way.

MR8: Besides intimacy, the other part of this questionnaire that I was trying to get at would be

the concept of differentiation or individuation. This maybe defined as how much your parents seem to encourage you to stand up for yourself, be an individual, express your thoughts, your feelings without intimidation. Can you comment on that?

Adam8: I think as far as doing things like the activities we were encouraged to do. When I was young, I made things and sold them for money. She would teach us something and we would do it and she would congratulate us. There was a bit of affirmation as far as what we individually could do. I think as far as becoming independent and that my relate to individuation of self, there is a lot of that encouraged or at least allowed. If we could walk anywhere to school, swimming lessons, to scouts, then we would do that or bicycle it. We would go see our friends that were miles away on our bike. There was a lot of freedom. We were out fairly late for kids. I was allowed by the age of 13 to travel between cities. Take the bus to see a friend. When I look back, I think that's a pretty young age where we were allowed to do quite a bit of exploring. I spent a lot of time with my friends out in the woods where we lived in Montreal. We spent a lot of time hiking or building forts. I don't think they were overprotective which is a good thing.

MR9: Comment on your relationship to your parents now as compared to as when you were a child?

Adam9: Things have changed. I think both the process of growing up and also as a result of the circumstances. I think now the whole family paradoxically with the exception of my two parents are much closer now. I can talk to my dad almost at every level. This has been so for quite a few years now, at least seven years and more so over time, generally speaking. With my mother, it is a different relationship but now I can talk to her a lot more closely than I have been able to. With him he was always a family man despite what looks like on the outside because the family broke up. He didn't want to go to Montreal unless he

negotiated with his company to help us travel back and forth. He was concerned about us growing up, so we'd get into conversations about how things are going at school as far as vocational discernment. He'd try to help us through that. He'd give us direction. As far as financially, he didn't give us money but he tried to make us responsible. He'd always have this fatherly concern for. Because he has taken a lot of courses in management lately, actually I think that he has applied that to the family, logic and decision-making and gave us a bit of wisdom. The conversations were very open and very objective but also a lot of concern for us. Especially since the second marriage, we have talked a lot about that. That marriage hasn't been the easiest. He and I have would have open conversations about his marriage. We don't communicate all the time, but at least once every three or four weeks we talk on the phone. The conversations would always get right to the heart of the matters. How are things going on all levels.

MR10: Would you be able to talk to him about when life was like when you were a child and tell how you felt when he hit you with his car keys?

Adam10: Actually I don't remember talking to him about that particular one. There are a few sore points one or two of them like that. I don't think I have talked to him about it but I know that I could at this point.

MR11: How do you account for being able to talk to your dad openly about most matters quite concernly? I don't know if the word is intimately but at least concernly.

Adam11: It is definitely on an intimate level now. He is even trying in the last few years to become more physically intimate like a hug instead of a handshake or put his arm around us. He is working on that. It's a project and we all know that. There is something to it, maybe he didn't grow up

doing that. It is definitely intimate. How can I account for that?

MR12: Who changed? Has he changed or have you changed?

Adam12: I imagine a bit of both. I guess distance always has this positive benefit. When you go see one another, it is usually a happy time. If you spend too much time together then you might slip back into the old ways. It used to be all hunky doory and it would be a special time especially when the second marriage kicked in 1988. They tried to make the best for all the kids and have special activities. So I think the circumstances lent itself to at least a friendly time. Asking about how we are at, where we are at, how are things going. After the first breakup he took a few courses, I think, Dale Carnigny or some Who Am I? type courses, psychology courses, read some books. He started to apply more of that to all his close relationships. He wanted to bring things out in the open and as time went on that increased. I hear things about my parents' marriage that I never heard before. How she treated him or how things went.

MR13: Is there a difference with your mom? It seems that you didn't seem to be as close with her as you were with your dad.

Adam13: I think that there is a whole different dynamic at work. After the marriage breakup for some reason I tended to be the person she unloaded all of her problems on. Because I listened, something to that effect. She would feel sorry for herself and go on and on about all her woes which were authentic but still occupied a lot of our interactions. I swallowed it up for years that what was our relationship was about. I would help do the wallpapering, painting, help move her around. She moved around several of times. We all helped, but I seemed to spend more time at this. Classically the oldest tries to fill a hole that is void and I think that I wasn't thinking along those terms at the time, but I can see

because I had the ability and I was a handy man in many ways I would like to actually do things around the house for her where she couldn't do them and where I could do them. Naturally I like doing those things, but at the same time because I spent more time doing these things, she also unloaded more. Maybe it's my personality too. I would listen and it got to a point where by the first year I got here, this has been going on for several years, I had hit the wall with being dumped on with all her problems. It was like a habit, and I had to actually read some literature. I went to alanon for about five meetings. Not that she was an alcoholic, but I think she had the same type of behaviour and I went with some other guy and I got a lot out of that as far as common sense, wisdom and how to detach myself to have a healthier relationship. I think as the years went on with her there was a different thing. We got closer, we talked a lot, but it what sort of a heavy melancholic interchange. Eventually that became unhealthy and I had to distance myself since then. I have maintained a bit of distance. We talked a lot and she is into her faith a lot so I might talk about some of my struggles and she'll give me all the answers. Some of it is pretty good. It'll be at a slightly more distant level

MR14: What is your relationship with your parents now?

Adam14: It has become more mature. It is no longer on the level of parent child. There is a bit of that but I think it is becoming more on the level of peer with both parents. It is very healthy with a bit of distance. It's like friends. We take walks and talk and share openly. There is nothing held back and we talk about things quite objectively more like on an equal level.

MR15: I want to switch gears a little bit and ask you to comment on intimacy and individuation with your peers, with your friends or with dating, as well as being an individual with your friends. Do you see a pattern there? How did that develop for you?

Adam15: Individuation, I guess I can remember back, for example in grade 6. I think naturally I have a gift with music, singing and playing instruments and with doing things in scouts or in school, I usually got the lead role, I was very good at certain things. Not to brag but I think I excelled in certain ways, not in all sports or anything, so I stood out as far as an individual in that regards. That persisted through high school. When I would finally break in we'd move around a lot and it would be awhile to break in because I am not a flaming extrovert. These things would come out and kind of stick out for being known for these things as far as being an individual goes in high school.

I was into nature a lot. I liked hiking and skiing, outdoor activities. That would stick out when we'd move into the city. I am the back woods type of a guy. A lot of people joke about that.

MR16: How about in terms of intimacy?

Adam16: I dated several times, steadily. The first time I was 14. I might have started quite young. I had a close friend. We were just basically innocent puppy love for 8 months until we had to move from Quebec and we have kept in touch since. We have a very good friendship. When I got here in Ontario, I dated when I was in grade 11 for about a year in a half that was with one person which was the longest I ever went out with a girl. That was good. We are both similar and we still keep in touch too. I just talked to her yesterday actually. There were two or three other shorter ones during high school. I didn't go out of my way to find someone to date. It just kind of naturally developed as a friendship. It was never heavily intimate. I wasn't the type to sleep around, so I didn't. Not because I had some super moral, it was just natural. It was more like friendships on a dating level. There was a certain amount of physical interaction which was nice. There was always bit of an attraction.

Like I said as I remember in the survey, my celibate life style was on and off and was a bit of a struggle.

I have had a few close guy friends too as long as I can remember. One guy since grade 2. We still keep in touch. We are best friends. I have a good friend in Ontario that we have known all of our lives but just got closer when I moved back here. I was best man at his wedding last year so we are still very close. Another guy I met in Mission, BC who was in the seminary, we had a very close friendship. We can probably understand one another best of all the guys I know, although we hardly see one another. He's getting married in April.

MR17: But talk about life and love. How have these issues of intimacy and individuation been dealt with in the seminary? How does a seminary deal with some of these issues in your life?

Adam17: I was in college for three years and had a priest advisor. He was big into intimacy and affectivity and things like this and some of the guys even joked about it. There was so much of that sharing. Even one exercise where I remember he got at the end of the year, we would each take a piece of paper and write one or a few good things about someone else and then throw them in the pile and they could be anonymous, so that at least on that level there was a lot of sharing, intimacy and heart-felt sharing. Every sharing we'd have sharing masses, like sharing homilies. The retreats we'd have this sort of thing going on. I think he encouraged that. He was heavy on that side of things.

Here, they have tried to incorporate these talks on intimacy. We've had retreats with these themes, a lot of talks over the years on it. I think they recognize a need for that now for whatever reasons, since all these abuses and Church cases of scandal maybe they recognize that there is a need for psycho-sexual maturity

development in the seminaries these days. They are trying to kick in with that a lot more now. There have been some pretty good talks. I wouldn't say that that has been the only source of formation for me. I think regardless of the talks in the seminary, personally I have had a lot of good relationships. What happens is when I hear some of these talks in the seminary which are very good, I just resinate with them and say, hey that is exactly what I am experiencing. It is nice to hear that because I think I am sort on track with having very close relationships with women or men. I am needing to have that and not feeling guilty about it.

MR18: How do you view the relationship between the intimacy you want to live and celibacy?

Adam18: That's a good one. On a natural level the attraction to a personal and exclusive relationship with a woman will always pop up now and then which something that is a bit difficult to live without. That does hit now and then. I have fond memories of close friendships and the physical side of things is a natural attraction to women. Most guys experience that. That will always be a bit difficult and as far as intimacy goes, I think there will always be a bit of pain from a distance. That is part of the celibate lifestyle. There will always be a bit of a broken heart in that sense.

I understand and I appreciate the freedom that celibacy offers, and I think that to a certain degree there can be intimate conversations and relationships and interaction with people that couldn't be there if I weren't a priest or a celibate guy who is a priest like have the evenings free to go and talk to a family who has just lost a family member. You are just instantly welcomed in the house and can talk on a very deep level about these things or they can ask me about priesthood or about my own journey and I can talk on a very intimate level with them, almost instantly. It's like meeting someone on a train

and telling them your life story and you never see then again, but these people I will see again. So I think, celibacy has the grace of just that setup which allows there to be intimate contact with people in the parish or wherever. I am talking in particular about consecrated celibacy because there is trust and you are safe. Like I say, I am still looking on the good side because I do gravitate towards an exclusive relationship. I would like and enjoy an exclusive relationships, but I want to have my cake and eat it. I don't want to have the domestic life and not be able to have the freedom to go between families to try to help and work with them.

MR19: Let me switch to another question that is pretty similar. Comment on your view about the relationship between being an individual or individuated, and obedience in the Church.

Adam19: That's a bit easier to answer for me. I have heard over and over, it's almost cliche now, you have to be yourself, be yourself. The high school kids even tell you that as a priest you got to be yourself. Deeply I am realizing that you have to be an individual within the common role and I thank God there are individuals because the tension between people when you think differently and do things differently causes us to look more deeply and causes us to see what we believe in and learn about what we believe in or why we believe in certain styles and opinions in maybe Theology or Liturgy. I like being myself more and more within the ministry. It is definitely a good thing even if it means being laughed at now and then because people label you as a certain type of person.

MR20: And how are you labelled?

Adam20: I think I am generally well liked within the ranks and colleagues. But I think I have been labelled which isn't a good thing to do as some who is a real nature buff and laid back and a little unconventional, maybe a bit of a malcontent

because I question a lot of things. Someone who doesn't fit within. I might break the rules of etiquette a bit every now and then not to do that for their own sake but to say something and get it across what I want to do.

MR21: Your theological attitude score indicates that you are more modernly minded: as a matter of fact significantly so.

Adam21: Generally speaking that would be the case to label it that way, modernly minded. I think the reason for that is because I didn't grow up with the Church, traditional devotions. I want the Church, christianity, Christ message to relate to people wherever they are at. Lately I have been trying to go back to the heart of the matter like everyone does, but I believe that tradition and evolution of theological opinion and entrenchment of theological opinion and process of the history of the church and coupled with absolute authority, we have a lot of forms of practice of the faith that might have strayed and gone away from the original charism of Jesus walking with the people at a solemn level but more informal level. I think that any theologian, a lot of the modern ones, try to get back to the heart primordial sacraments that are so called to Jesus himself and try to pick up his charism more. In that way it might be modern, but I think it's more traditional than stuck in the middle ages. I wouldn't say that I am not traditionally minded as far as a lot of devotion and expression goes. I don't dislike ritual.

MR22: The thing that intrigued me about interviewing you in the first place was that your scores were high in terms of intimacy and individuation, and yet when I read your family history, I noticed a lot of questions and conflict. The question I have is that you seemed to have succeeded in moving from a conflictual situation to having grown up, matured in terms of intimacy and individuation. Can you pinpoint something that might have helped you do that?

Adam22: I can think of a few things. In a seminary, the formation program the first few years, I had a pretty good spiritual director when these issues would c ome up, a lot of struggle, pain and all that. At one point I basically almost broke down emotionally, just temporarily, just realizing what a drag growing up had been. When I meet healthy families and have close friendships with healthy families which I had several, one day I guess it really hit me that our family really missed out on a lot. In a selfish way, I had missed out on a lot. The combination of anger, sorrow and self-pity made me breakdown. The spiritual director helped me through it. It was good to get it out and talking these things out. Perhaps I had to go through the suffering and experience in order to mature ... to mature through the pain. I fell good at this time about my relationship with my parents as well as my peers.

MR 23: Adam, thank you for this interview.

Adam 23: You are welcome. I too have learned a lot from it.

Case Study 2: Bill

PAFS-QVC Scale Scores

	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
BILL'S SCORES	85.0	37.0	40.0	37.0	39.0	38.0	43.0	37.0

MR 1: Comment on your experience on doing the questionnaire that I gave to you. What did you feel or think about the questionnaire as you did it?

Bill 1: Well I found it particularly interesting. It permitted me personally to reflect a little bit on my own story, history, past experiences in a sense. Just the whole study of self I find interesting to have a portrait of who is, what are the characteristics of a seminarian and their experiences, because I believe we have some things in common you know, and so I found it interesting from that aspect. From even a theoretical aspect I've studied it psychology and actually I'm a social worker. I practiced for three years in social work and from the psychosocial aspect the human aspect of the person interests me.

MR 2: Describe your relationship with your mother and with your father. Refer to the good aspects of the relationship and refer to the difficult aspects of the relationship. You can go individually or as a parents.

Bill 2: I'd say today I am more satisfied with the relationship with my parents than I have been in the past. As I've grown as a person in my maturity and kind of made the separation with my parents you know and living on my own, as I've been able to do that I've been able to have a better relationship with my parents. It kind of helped me to take a certain distance, I needed to take a certain distance from them to do that.

So in the positive sense, I've always had a fairly good relationship with my mother. It was probably easier to speak to my mother than my father. Although sometimes even with my mother it's hard to speak about personal things. I have to really take the initiative to do that and sometimes I find that my parents are uncomfortable to talk to about personal issues or difficult issues or things like that and I've always had a desire to become closer in that sense to my parents, I found certain limitations. But like I said the positive aspects is that I've grown more independent and now for example I feel closer to my father, I've grown to love him more today than I have in the past. I've gotten through different conflicts with him so now when I speak to him on the phone it's different. They are far away I see them only twice a year but I phone them often. I have noticed even a change in my father in his way of relating to me over the years and that is also because I've been very open with him in telling him how I feel about him and my relationship with him. So that is the positive side.

The negative side is that it has been a struggle, that growth for a better relationship that I have today because of my own struggles, difficulties relating with my father my mother. I had quite negative feelings at one point particularly towards my father and was really reconciled in a real way with him by just bringing it out in the open and speaking about difficulties that I had. I have always felt a lack of affection from him, I needed to have more affection from him. Just to give you a concrete example maybe that would help, as I was growing up my mother was very present at home, my father was at work and he wasn't present very much except for sports. Hockey was a big thing in our family. I was average player and I played until I was eighteen. But that was kind of a conflict when I turned eighteen, I told my father I didn't want to play any more and my parents were both quite upset about that. They really did take it quite seriously and I felt that I really had to assert

myself at that point. I kind of resented my father. I felt that I was playing for him and I continued playing for a little while because I loved him, I didn't want to hurt him not because I enjoyed it that much. Although I think I didn't enjoy it because it was so competitive, and it was really competitive and that was the focus.

I'll give you another example at one point in my life I had gotten far away from the church and then through a family that I met, I became in contact with a pentecostal family on a trip that I had made and I got involved with them for a while. Then I came back home to my family and told my parents about that and it was a big crisis and both my parents dealt with it in different ways. My father's way was to threaten to excommunicate me from the family and he basically said if you go to that church you're out not only out of the house but cut off. That was a real threat, my teen age years were difficult times, rebellious times too, but I rebelled quite a bit in different ways. But I reconciled again with that and that was just simply through confession and reconciliation with a priest where I confessed my anger and resentment towards my father and the priest helped me to understand that my fathers actions were always out of love he loved his faith and he loved the church and he loved me and that was his only way of perhaps of expressing that. From that time on I became reconciled and grew closer to my father. That is the negative aspects, I still wish I was closer to them in some ways but I am more satisfied.

MR 3: You mentioned family violence on your questionnaire. Does this have to do with your father?

Bill 3: It's more in sense of emotional instead of physical. It was my oldest brother who was mentally handicapped. This may seem odd. He is older than me and all: he lived with us and is still living at home. He went through some really difficult years, especially his later teenage years. He had a lot of behavioral problems at

home, aggressive and acting out and so, but particularly towards me. He was verbally abusive. A handicapped person is in a weaker position, but emotionally he would constantly swear at me every day. He just couldn't be in my presence. If I walked by him, he might pinch me or something. I could never understand that.

MR 4: Was is more you than other siblings?

Bill 4: Yes. Now he is focused on another brother that is at home. He picked on him. He was very similar to me in personality also. My youngest brother is not very nasty. He is older and maybe while I was there, he was going through the most difficult years. I even went to see a social worker on my own and I looked for support from my parents, but they were helpless. I also felt they over compensated for my brother's handicap. They really spoiled him to the degree where he ran things and he would get out of control. They had no control over him. That was difficult for me and that's when I spoke of violence, it was more of an emotional thing that I had to deal with. I could never resolve that and that was a difficult period in my life.

MR 5: The one thing that I pick up is when I hear about your relationship with your father was that you had hoped that your father would have given more affection. In fact your father almost threatening cut off unless you towed the line which makes it all the more difficult to be intimate with him.

Bill 5: It was quite a hurt. This was at one moment when I told them that instead of going to mass on Sunday, I was going to Pentecostal church which is down in the corner which for my father this was the worst thing I could ever do. But my mother's reaction was the focal point of my conversation being really a catholic and being attached to my faith. It meant something. Because at that moment, she witnessed up her own faith to me. She was crying and devastate, but she didn't threaten me, she begged me to try to go back to the Church, to go to mass and listen and reflect on what the priest was

saying. She was giving me different tips, but most of all she said, how do you think that I got through all of these years with you and your brothers and sisters. How do you think I got through all of this? She said it is because of my faith, my catholic faith. At that moment I realized how important that was for them. I was quite strong in my own convictions. They told me I was brainwashed and I guess I was to a certain extent. Because I felt so bad for my mother, I said I'll go back. It took quite a bit, but I went to mass that day.

MR 6: Sounds like, on one hand you got support from your mother and a verbal threat from your father if you dare get out. Would you use the word intimidated by your father?

Bill 6: At that moment he certainly scared me because I could not bear to be cut off from my family. That was definitely a threat which was very real for me, but it wasn't that that made me go back, it was my mom's feelings that made me go back. What stayed in me was more resentment towards my father for awhile until the day that I was on retreat and I had to confess this resentment for my father.

MR 7: The two main things that this questionnaire centers around are exactly what we are talking about, one is intimacy with parents and peers and the other one is what I call individuation with parents and peers. Individuation is the ability to be my own person without threat or guilt. Stand up on my own two feet and decide this is what I want to do. Intimacy of course, is the ability to be connected in a free given way.

Bill 7: The individuation was more difficult with my mother than my father.

MR 8: The intimacy might have been more difficult with your father. My question is from this very experience, how would you have changed or grown in terms of intimacy or individuation?

Bill 8: My particular experience that I had with my parents around this pentecostal thing? In a long term, it has been a positive experience with my father because out of that negative experience and hurt, because I was able to integrate that somehow into my faith and into my belief and prayer, I have been able to bring it into a positive thing. I've been able to become closer to my father through understanding that. With my mother and this particular experience, I don't know if it has helped me to individuate from her or not because I had difficulty separating from my mother and I felt that there was a bond that was difficult to separate. I needed to take a distance and sometimes it was more my side than her side, needing her approval, needing her so on. I remember talking to her on the phone a couple of times and even in making a decision about my vocation, somehow needing them to approve of everything. That was part of the question of diocese, deciding on diocese. I think it was more of a guilt than anything and that goes for my father and mother. My father always was and still has the sense of extended family. The value of family is extremely important for my parents, for my father even more maybe than my mother, but the sense of family importance is very important. I have that same sense now, it has been passed on to me and I have it. When I moved away, my father had a very difficult time to accept the fact that I am living so far away, would have been that I am running away from home. He would like everybody to be in the same neighbourhood, and most of my family are within 2.5 hours from home. I am the furthest away and that has been difficult. Even in my process of discernment I was aware of that and I wasn't sure if this sense of feeling maybe I should go back home. There was this other priest that I knew back home who said you should be staying home, and even people here saying why are you here, why are you not where you grew up. But gradually I think that the call that I have is real and comes from my own experience, from myself, who I am and from God. I think there was issues that I didn't

deal with the individuation aspect that I had to separate from my family in this decision of mine that I making. I have grown a lot because I have been able to make my own life.

MR 9: This is why I am staying a little bit with it because I am trying to find out how you dealt with it and how that has changed in your life. It is a very important part for every man's growing up is to be connected intimately and yet individuated. I am hearing you struggle in these things. Let me challenge you on this. Perhaps you are staying in this town to physically keep that distance from your parents which may help your individuation and at the same times it seems to be intimately connected enough.

Bill 9: I would say that there is an aspect of having the distance that is good for me. I can't say that that's not there. I have thought about it a lot in my discernment process in a sense that I kept saying to myself and I am trying to work this out with my spiritual director; am I escaping from something? I am here because I can't deal with relationships at home. I am not happy at home and so on. That really bothered me quite a bit. When I do go home, I can only stay for a week or two. I need my privacy and I never had that at home even in the house. There is no privacy in a large family. You don't have that. I really needed that more so than my brothers did. They didn't seem to mind it too much.

MR 10: Being so far away from home might be the smartest thing for you to be because you are still working on this individuation thing. If you are too close, it's going to be to smothering. This is sometimes called smart sense.

Bill 10: It is not so much my parents, but maybe it is my parents. I kind of melt around my family sometimes. I love them so much, my parents, my brothers and sisters, but I feel so but to the point I am not able to function as well as when I am there.

MR 11: Let me translate that into the language we are using, by melting so much it makes it hard to keep your individual status.

Bill 11:I can't keep my individuality, and partly I think it is because it's a weakness that I have. And my parents don't permit me to some degree.

MR 12: How long have been in seminary?

Bill 12:Three years.

MR 13: Let me ask you this, has the seminary been a help in terms of your growth in intimacy and individuation with your parents.

Bill 13:That's a difficult question. It has been very difficult in the seminary for me because it's really a time of growing up. I feel now that I am becoming an adult during this period of time in being here. I see it as an opportunity, being in the seminary. The time I am here the focus is on different aspects of my life, the intellectual, the human growth and spiritual aspect. There is a real focus on these things and there is an ongoing evaluation, on going discernment and prayer. I have a lot of resources here. That has helped me a lot in being able to individuate from my parents, from my mother in particular. I find that I have been able to do that much more and I notice a certain growth on their part. They have grown too in a sense because they have to face the facts too. I have seen a psycho-therapist and that has helped me immensely. That's a resource that I have through the seminary. I would never be able to afford it $50 per hour, but because of the seminary I have taken advantage of it and that has helped me quite a bit.

MR 14: I hear you continue to struggle, learn and grow in these areas. How old were you when you left home the first time? And why?

Bill 14:I was 18 and it was to get away from home. A friend of mine invited me to go, he had an uncle and aunt in Australia. Everyone wants to go there, it was far away. I've always had an adventurous spirit, so that was part of the reason I went. I wasn't doing well in my first year of university. That was really in my more rebellious years. I was smoking marijuana. When I came back from Australia, I really did well. It seemed to have done a lot of good. There was good and bad, but my marks gradually went up higher. It was also in Australia where I had the experience with the pentecostal.

MR 15: I want to share with you your results of the questionnaire. All I can do is compare you to the seminarians. I am going to ask you to reflect on the result and see if it makes sense. It terms of scores of individuation, you score higher than most seminarians which means you are more individuated. You are more of your own person whether it is with your parents or with your peers. However on the two scores of intimacy, you score lower than you peers, both intimacy with your parents and intimacy with peers which means you seem to have more difficulty in terms of intimacy. That's the results, what do you think?

Bill 15:I agree with that. That's pretty well accurate in a sense that the intimacy has definitely been an issue for me. I have been very conscious of that with my family, but also friends. I have been actually putting particular attention to that in the last two years more even in the last year in developing intimacy with friends. Friendship has been difficult for me in having one or a few good friends. I have experienced loneliness quite a bit. But since I started the psychotherapy and with my spiritual direction and with a more intense prayer life, regular and becoming more mature, I've made progress in that. I am much less self-centered and more giving with my relationships.

MR 16: Would you be able to connect this intimacy you are working on with your peers back with your parents?

Bill 16:There is a relationship there. The whole issue of celibacy that is still an issue that I am working on and has been the major issue of priesthood for me. Whether I want marriage or celibacy. I think it is partly related to becoming independent, being an adult, separating from my parents. The intimacy I think is probably behind the individuation in a sense. It's a longer process. I feel there is intimacy more so with my brothers and sisters and my parents also. When I go home now for visits there is more intimacy than before. We talk more as friends and we share more. There is a desire for my brothers and sisters. There is still difficulty there, small steps.

MR 17: Let me just focus my question a touch more. Perhaps your struggles with intimacy now reflect struggles of intimacy that you have especially with father, perhaps with your mother.

Bill 17:I think so. My intimacy would be more with my father. I think that's true.

MR 18: Especially being a celibate man, more intimacy might be with other men at least in the seminary circle in this building.

Bill 18:There is not much of a choice. I feel kind of smothered by men here. There is so many. I would like to have more women around. I need that. There is definitely something that I feel from a women and there is something there that's not there in a man. I miss that.

MR 19: I am going to ask you to comment on one more thing. In your questionnaire your best friend is God. You feel most intimate with God and you can share most with God as opposed to a man or a woman. What does that mean?

Bill 19:Well I guess it's an indication of the difficulty I have with intimacy. I feel that I have quite an intimate relationship with God and that's grown over the years. It's funny because God for me is a

person, Jesus. I know especially for marriage and for celibacy that intimacy is very important. I have a great hope that I am growing in that way. I've noticed growth in the last six months, I have really noticed a change and that's because of a real effort on my part to grow in that way.

MR 20: I certainly hear you very much aware of what the issues are, very courageously grabbing hold of them through discernment and your therapist and even for this to happen. A lot of people wouldn't be comfortable enough with these issues to even share them with someone else. So yes, I hear that very much. I am interested too because I think intimacy and celibacy are very vital area for seminarians.

Bill 20:For me I don't believe celibacy is a real way of loving, to be loving. So in that sense when people say a priest should be married, no not necessarily, celibates can be very loving people, more loving that couples can be sometimes. The problem is we have to learn to be loving people. I am learning how to love. I have a lot of resourceful people who are helping me to do that.

That's the difference that I see between myself and the other seminarians, not all, but some guys. I feel that one of my strengths is that I am very open to change and to face the facts and the truth and not to deny things, but to put them out there and let God work on you. That's my strength and that's my salvation in same way.

MR 21: Is intimacy and individuation issues that are discussed, issues that are taught to be dealt with to help you grow in the seminary?

Bill 21:More, it is just beginning. I can only speak for our own seminary, but even here there is a long way to go in the sense of the human aspect of our formation. They have tried to integrate courses into here. The guys have been very rebellious against that. A certain group has just begun to do that. One guy has even left the seminary which was

kind of a factor that made him leave. I think that he was asked to leave because he rebelled against having to be submitted to this psychology. Psychology has a bad name here. I find it's maybe cultural too particularly among the French. There is more of a mistrust of psychology. I find anglophones tend to be more open around that. I don't know why but I just sense that, but anyway there is a great fear of having to deal with the security or these issues that are touching more difficult areas of our life.

It is something new that they are dealing with. There hasn't been a focus on the seminary formation in the past on that aspect. Now I believe there is a realization maybe through a lot of bad experiences, sexual abuse and priests that have failed in their commitment, maybe even sometimes an attack on the church for celibacy that there has been a discernment towards let's look at this and see what is happening. That's a great hope for me, but I think it is just beginning to be realized. There is a lot ambivalency toward that I think. It's an all men environment here and men, I don't know, sometimes don't seem as open. It is really new to me, women seem to be more open to these things. Men are much more threatened by intimacy than women are.

MR 22: On the question of sexual orientation, you identified yourself as homosexual. Can you reflect on being homosexual and intimacy?

Bill 22:I think there is a confusion sometimes between sexual orientation with seminarians. Sexuality is a problem area. Even when you say homosexual or heterosexual, I tend to not want to put a label on people because that has definitely been an issue for me, in trying to come to a clear identity of my sexuality, who I am as a man. That has been very difficult and I considered myself homosexual for awhile and I think that falsely having done that in thinking I was homosexual but not necessarily being homosexual. That's why I don't like the label homosexual or heterosexual. I guess it's more the

gay term that I would be against. In psychotherapy I have been dealing with that issue in coming into terms with my sexuality. Like I said I identified more as being homosexual because I had attractions towards men but I was also attracted towards women. But it seems to be that something wasn't there with my relationships with women perhaps because of the difficulties I had in my family and growing up pressed with my parents. Not having a strong effective link with my father and maybe sometimes being overly smothered by my mother. I feel that there is growing that I need to do in discovering my real sexual identity of who I am as a man in relation to a woman and that is what I am discovering now.

MR 23: You think this issue of your sexual identify has or had an effect on your intimacy with peers now?

Bill 23:It was definitely an issue and prevented me from really with having any intimacy with men and women as well. I guess the issue is with men because where I have been living in the last few years. I have had a great desire to become friends with some of the guys here because we share so much in common. We are here to become priests and I have so much admiration and respect for some of the guys. So, there was a desire in turn to a more intimate friendship. In the first year I was here in particular, I saw how difficult that was. I wasn't able to, but since I started therapy and since I have really had spiritual direction and working on these issues really consciously, I've been able to have intimate relationships and I have a couple of guys here in particular one who I have become very close too. It is just a real joy for me and not to have that fear. It is a real open relationship and there is no barrier even the sexuality there was an attraction towards men, because I had identified too closely with my sexual feelings. I had identified myself so much with that that it was coloring everything. I've grown and gotten away with that and integrated that into my life. Chastity is an issue for me and as I become more chaste, I become more intimate with my

friends. I've been able to do that. At times because I have take more initiative, but at times somehow people are more open towards me, they've seen a change in me and I realize people have been coming to me more. There has been opportunities to create friendships more lately because of my growth. That's all related.

MR 24: The last scale in the last page of the questionnaire had to do with your theological attitudes. On that you scored the same as everybody else. Therefore your theological attitude is average. It's not more traditional than anybody else and it's not more modern. Does that make sense?

Bill 24:Again, I don't like to label people as being conservative or liberal. I prefer orthodox or not orthodox. I don't even call it being conservative because you can be a liberal and be conservative.

MR 25: I can say that the seminaries today, their score on this modern and traditional scale is more traditional than seminarians seven years ago, and they were even more traditional than seminarians in 1970. It seems they are getting a bit more traditional.

Bill 25:I have a theory on that is that this is not necessarily something that is good and it's a symptom on a group that are looking in tradition, but I would say it would traditionalism rather than being traditional. For me tradition is very important and good and part of being orthodox is taking all the tradition and actualizing today for what we are today and living today and not living in the past. There is a group I think that lives in the past because there is a security in the traditionalist attitude and there is a great security that they don't have.

MR 26: What do you see when you look into the future?

Bill 26:I've never been happier in my life than I am now. I see unlimited possibilities. I see everything is opening up for me. God has been able to be part of my life and I feel real blessed by that.

MR 27: Do you feel that you would want to do more work in terms of relationships with your parents in terms of intimacy and individuation?

Bill 27:Well, I have taken a different attitude with my parents. I tended to blame them too hard, but I see that's it is not them that I have to work on it's me and in doing that I see that yes my parents are also changing. But I think it's more the change in me that caused the change in them, and perhaps maybe they see something there and they are going to grow too and their own. That's very positive for me and I am more focused on my growth. I tend to accept my parents wherever they are at in their life, whoever they are, accept them as that.

MR 28: The theory would suggest strongly that as you change and grow and as you dialogue with your father around intimacy and with your mother around individuation, they are going to change and grow, not out of force or necessity, but the fact that you are a different person to relate to them now. They will have to make adjustments. So the more you grow, the more they will have to adjust.

Bill 28:You just made me think, I just wrote a letter two days ago to my parents and told them that I need to change me. That is what I am working on now.

MR 29: Thanks Bill.

Bill 29:You are welcome. As I said, I have learned a lot about myself personally from doing the questionnaire and now this interview.

Case Study 3: Cam

PAFS-QVC Scale Scores

	ITGL INT	ITGL IND	ITGL TIM	ITGL TRI	PEER INT	PEER IND	PER AUTH	THEO ATT
Group Scores	90.4	32.4	35.9	32.2	46.5	32.7	45.5	37.2
CAM'S SCORES	76.0	25.0	32.0	24.0	36.0	33.0	26.0	30.0

MR 1: Comment on your experience of doing the questionnaire. When you got it and did it, What did you think?

Cam 1: First of all, it is very interesting answering those questions. It evaluates some of my areas of my life. Let's say, what is your relationship with your parents, what is your problem or how did you chose this vocation. In fact I did that a couple of years ago down home in the Philippians and it's almost the same but different questions. I like those kind of things, because I am a reflective person and when I see something like this, I say this relates to me, this happened to me. This helps me to motivate myself and if possible to change my negative aspects of life.

MR 2: As you may remember in the questionnaire, many of the questions had dealt with your family; how you felt towards your mother and your father and the family itself. Let me start with that question. I am going to ask you to describe your relationship to your mother and to your father referring to what were good aspects of the relationship, and after that, I will ask you to describe the difficult aspects. Let's start first with the good aspects of your relationship with your mother and your father or both.

Cam 2: As far as I remember, the happiest, I think, when I entered the seminary. That was when I graduated from high school. That is the time the real family began for me. My father began to change, my mother

began to realize some of the important things in her life too. Although I am away from home since then, my mother is very good to me especially when I was in the convent. She went there once a week to take my dirty clothes, even though I didn't like it that way. As far as my mother is concerned, she is very good for me. She does whatever is necessary to take care of the children. I can say anything to my mother, she is very silent and she never complains.

My dad began to change when I was in the seminary because he was an alcoholic and probably that's one thing that was most difficult for me. I grew up with my godparents since I was a child. That was probably another difficult time in my life when I was away from home. In a technical term, it seems like I did not know my father and my mother because my godmother was the one who took care of me. He was an alcoholic and as far as alcoholic background is concerned, he wasn't a good father for us for many years. So I developed my sense of distance from my father. Probably until now, I am trying to develop on that sense of unity. So my understanding of my father is not really as a father as we call him and that's one of the difficult part of my life.

MR 3: Would that have been normal in a sense for the Philippine culture, if there was difficulty at home somebody else would look after you? Did your brothers and sisters leave home and were they looked after by somebody else in your family?

Cam 3: As far as I remember we were only a few and my father did not work, so I think three of us, two brothers and myself were in my godmother's care. Usually that is the normal way to deal with that in the Philippines. Let's say the parents couldn't handle the children, the grandparents will be the one they chose.

MR 4: Were these your mother's parents or your father's parents?

Cam 4: They were my father's parents and usually that is a typical situation even though they were married they are still in his mother's house or in his parent's house. When they began a couple of years ago, and then they separated. They built their own house and we grew up in there. As I said, my brothers and sisters grew up in that family, but I didn't because my grandparents took care of me. Then after that I went to my aunt a couple of miles away. I stayed with her and I went to the parish convent.

MR 5: How old were you when you went to the convent?

Cam 5: After my first year of high school I went to the parish convent, probably age 14 or 15 for four years, then I went to the seminary.

MR 6: Does convent mean with Sisters?

Cam 6: No, it means the parish rectory.

MR 7: The two concepts that this research was getting at was the concept of intimacy; how close and loving am I with my parents, with my peers? Can I tell them how I feel, do I feel love by them? The other concept is called individuation, or how much I can be an individual; how much I can stand on my own two feet, tell people what I think, tell people what I feel and think for myself? Those are the two things this paper was trying to get at in the background. I am going to ask you to comment on intimacy with your parents. What was that like as you were growing up at this time?

Cam 7: Intimacy is one of the big problems for us. Since I was far away from home, I did not develop a real intimacy to each other. Probably for my mother because my mother went to the rectory and took my clothes and washed it. That way there was some aspects of development, but with my father it wasn't developed too much. Intimacy is the big problem for me. For me commitment is very difficult especially because of the acholic background. Intimacy appears to be a big problem

for children of alcoholics. I did not develop that kind of intimacy, and even until now I am still working on it. I am sure that because I came to a different way of life, so let's say in my relationship with God as well as in my work and in my state of life. After elementary I went to my aunt, then I went to that school in that town and after that I went to the rectory, then I went to another school. After high school I went to the seminary and then I went to another religious congregation, so it seems like there is no commitment. I did not know why or what happen until later on I found out that this is the big problem of children of alcoholics in that kind of situation. At the time I am still developing what you mean by intimacy and some of the important things.

MR 8: Please commenting on your sense of individuation with your parents.

Cam 8: It seems like I do whatever I want and they don't care. So if, let's say, I have something to do or a speciality for the family, it seems like I manipulate or control them. Let's say this is what I want to do because I learned something about this and you didn't. It seems like for me I am here in Canada and some of my parents are there already and it seems like I am doing this for myself. It seems like they don't know what this life is. It's hard to explain probably because of the results of intimacy that I want to go somewhere away from home.

MR 9: Are you the only one who is away from the Philippines? All the rest of your brothers and sisters and family are in the Philippines?

Cam 9: Yes.

MR 10: In your questionnaire you talk about witnessing family violence. What was that about?

Cam 10: Violence is like when my father was drunk. He wanted to get more wine and then he gave some money

to my mother or my sister to buy this alcohol. But if my parents couldn't give anything, then there was violence towards for my brothers and sisters too when my father was drunk. I am sure that my brothers and sisters experienced more than I experienced because they were the ones who were in the house and I was away.

MR 11: Did any of your brothers and sisters become alcoholics?

Cam 11: I think one of them. I could not say alcoholic in a sense that we understand today because down home it is normal to drink wine. It's a normal situation, but as far as alcoholic is concerned, at home you drink all the time and my brother is an alcoholic now.

MR 12: You've spoken about your difficult with intimacy with your parents, your father in particular. Comment on intimacy with your friends. How do you see that happening?

Cam 12: Because of that intimacy that I could not find from home, I am looking for intimacy from a friend, or to cling to somebody that I could get a sense of friendship, a brother, a mutual relationship. That is one of the biggest problems, that if I could not find that through them, then I jump and look for another person. I am a very good friend as far as I know. I can devote myself to you. I can sacrifice myself to you and probably, as I said, I look for that type of relationship.

MR 13: Who would you describe as your two best friends today?

Cam 13: Today, probably I could see it first as God because I talk to God more often and I can share myself to him. I think the second is probably on the level of community. As far as a friend is concerned again, it is very difficult because that is my problem to become intimate with other people. I do not know what intimacy is. I thought intimacy was

like sex and then that's it. That is why commitment is very difficult for me.

MR 14: How has life within the religious community for the last five years helped you in terms of intimacy? Have you changed?

Cam 14: Well in some areas because I have become more responsible although there are different points of view because they do their own thing. I am still developing on that situation. Now I really do not know if this religious life is my real vocation or not. Probably yes, probably no. Some of my friends of course, I become more intimate with them. Let's say I cling with them. When they ignore me, I become more aggressive in a sense, being a passive judgemental.

MR 15: Tell me if I am right or wrong. I hear you saying that when some of your friends ignore you for whatever reasons, you would feel more hurt and distant.

Cam 15: It is kind of denial because I am just developing my sense of intimacy and, all of a sudden, they ignore me and I have to back off for awhile and find another person. The problem is that person will be my enemy.

MR 16: Has that happened to you?

Cam 16: Yes, a couple of times. Especially one of my friends here is a Filipino. I helped him to come to join the religious community and because I was the only Filipino here and I find it difficult to live with Canadians. I thought that would be OK and I was looking for intimacy as a friend. But later on I found out he is different and distant. I am afraid of that. I want somebody that will be close. The result of that is my life is boring and lifeless. I am an extrovert person, so I would like to have a person to talk to and become friends.

MR 17: Would it be difficult for you, if you are the minister and they are the people, to reach out to them and start conversations with them and be intimate with them before they can return it.

Cam 17: It is difficult in a sense, but probably I am still developing that and it's probably not too hard. I just started this year and it's probably on the road.

MR 18: Are there other things that you are learning in community these past five years in terms of intimacy that is helping you become a more intimate person?

Cam 18: I think in some of the areas, for example, somebody was helping me with my studies and I think he is a good friend. The superior or some of the brothers are trying to encourage me and for me that's very important. There is nobody taking care of me and I need somebody to take care of me. Probably that is the reason I entered religious life. I probably just wanted to enter the seminary because of that. There are a lot of friends here and a lot of people. I follow the rules so I don't have to think about it. Here is the rule and I follow it, I don't care about anything because this rule sets my life. It motivates my life in everything, so I'll do this because down home there is no sets of rule, I just did my own and that was difficult.

MR 19: A little while ago you wondered whether or not you would stay in community. Is intimacy one of the issues that you wonder about?

Cam 19: Probably, I ask myself is this really my life. Commitment is very difficult. Do I have to commit my life in this community or in this Order even though I could not find myself growing in some areas? For me it is very difficult to reach that kind of decision. Decisions are one of the big problems that I have. That's why I go the other way. If this religious community did not do good for me, so I am going to go out and find another congregation.

MR 20: Comment on what you see to be the relationship between intimacy and celibacy.

Cam 20: Like I said before, intimacy is sharing yourself to another person and the person to myself and there is a kind of development of sharing and growing situation. Celibacy is a negative term, is no sex and give up sex life and dedicate it to God. I could see that those two are very different to each other. Comparing to my own, they are very different to each other. As I said, if I am going to dedicate myself to become celibate, I am not sure if that is what I am looking for. I am not sure I am clear on those two areas.

MR 21: In the questionnaire you wrote that you had never dated before you came into theology. I wonder if it might be difficult to make a choice around celibacy, if you don't quite know what it is like to date a women. You don't know what you are giving up or not giving up. What do you think?

Cam 21: I think that's the problem too. Cultural difference when you are in the seminary you are not allowed to date and the idea of dating here and dating in the Philippines is different. Here they go to movies and after that you have sexual intimacy. Down home sex is only in a marriage. Probably I did not experience that and intimacy is very difficult for me so I just become a single person and I develop on that kind of situation. That is the reason there is the celibate person being alone and nobody cares.

MR 22: I want to ask one question on cultural differences. I am not even sure how to ask the question. But if you were to look at yourself as a Filipino and your own experience around intimacy and individuation and you are to look at other Canadians that you know in this community or at school, in terms of intimacy and individuation, do you see cultural differences?

Cam 22: If I understood your question, what is the difference between intimacy when I was there or intimacy so far?

MR 23: I would say what does intimacy mean in the Philippines especially with your family and peers compared to what you think intimacy means here in Canada?

Cam 23: Intimacy as far as family is concerned is that they are close together. They do activities together, the brothers and sisters work together. Here, intimacy, as I understood it is if you are dating a woman, for young guys like me, it is sex orientated. If a woman doesn't like you then get another woman. That's it until you are married. Some people don't like it until they want to experience love of a woman or whatever. Some of course do not think about it that way. They think about sticking to a woman, sharing with each other, then get married. I can see the difference, but I am not saying one is better than the other. It's just different the way we look at it. This is the way they live intimacy and that is the way we live as an intimate person. I could not say one is worse.

MR 24: If we look in terms of individuation, to be a person separate from your family, do you see a difference between the Philippines versus here in Canada?

Cam 24 I can see a difference. In my situation being a religious, even though in the individualistic point of view I can help my parents to grow in some areas. The second thing is like you are still related to your parents, relatives and friends. What I am talking about is that you still care for them in a sense that you provide everything for them, but here it's like you have your own life. You must have your own car, your own apartment because your parents could take care of themselves. You don't think about your parents and their financial problems or whatever. I think that's the difference between the two.

MR 25: I hear you saying that it's more expected in the Philippines to be closer to your family, help them out, be with them. Therefore it may be more difficult to move away and do something on your own.

Cam 25: You are right.

MR 26: If you were to compare your experience of your family in the Philippines while you lived there, to other families in the Philippines, would you say your family was closer or not as close, because of the experiences you had especially around your father?

Cam 26: They are very close to each other and my family is not, of course my brothers and sisters probably just because of my father's side and my mother's side aren't close. We got that probably from them and they developed it. It's like they don't have relation to each other. Even some of my uncles and aunts down home, it's like they live in a different area. They don't care about each other. For me as I said, I don't like that kind of idea because I would like to have family ties. Two years ago when I went home, we got together and I think that was the happiest moment in our lives being as a family. Some of my brothers were away and we got together. We hadn't experienced that for many years. We had fun. I am trying to develop that kind of community. That's why even though I am here, I write them letters and cards because usually we never do that even when I was in the seminary, even giving gifts and birthday cards. I would like to develop that kind of situation not just because I want to remember them because I want to start a community within our family that we didn't experience that when we were kids.

MR 27: I want to return for a moment to this concept of individuation. Comment on how you see the relationship between individuation and obedience in community.

Cam 27: Well, we had a problem with that obedience. First of all, as I said before, I was bound on the rule because the rules shape my life. Because of that, I trusted the authorities so much and I am going to do everything as far as the rules are concerned. That's the rule and OK, fine, because I don't have to think about it. They had a problem a couple of years ago because, for me, obedience is follow the rules. If the rules say you have to be in the chapel at 3 a.m., you have to be there and I am happy to do that. It is cultural because the Spaniards came to us and stayed with us for 337 years, that's why I have a problem with obedience. Don't talk and do what I say, even when I was in the seminary. So we were thought to think that way.

MR 28: Would your brothers and sisters do everything they are told?

Cam 28: I think there some's culture difference as well in that situation. As I said, some Filipinos are having the same problems as far as obedience is concerned.

MR 29: From experience of your Filipino friends here in the city, do you think Filipinos are more obedient than Canadians?

Cam 29: I think so.

MR 30: Therefore would you think that they are less individuated?

Cam 30: It seems like it. I can see that. For example these Filipino nuns that are working here obedience for them is like do this and do that. Where is the freedom? Where is the individual opinion? For me it is very difficult to express my opinion. I am more to follow the rule of the books.

MR 31: It must be quite an adjustment for you to be in a Canadian religious community if you have a mind set that says follows the rule and Canadians have a mind set that says I'll follow the rules, but I'll

do it my way too. It must be a difficult adjustment?

Cam 31: It is or it was. I happened to me when I was in novitiate. I realized it when I took some personalities ties. I found out that obedience is not what I thought. I developed and changed a little my habits and idea about obedience. Thinking about myself that I am free or forced to do this. The individualistic point of view, I can do that in a simple form, yes, but as far as the community's concern I am free to do that but my idea is that I am responsible. Misled freedom is different the way I was hoping for.

MR 32: Would you describe yourself as more individuated now then you were five years ago?

Cam 32: Now I can do everything I want and I like. I have not found intimacy with this person, so I will look elsewhere. This religious life is bullshit so I will find another religious life.

MR 33: You can do that better now than you could five years ago?

Cam 33: Yes, I can do it now. In a sense I have more understanding of what freedom means or what intimacy means or what we call individualistic point of view. Everything has changed now, but I am still developing some of those areas.

MR 34: Does that make sense to you that you can be more yourself and closer at the same time?

Cam 34: Yes. I am still developing that.

MR 35: What would you like to do or what would you need to help yourself become more individuated especially from your parents and yet more intimate with them? What do you think you need to do?

Cam 35: That will be very hard to answer if I am in the religious life. If I am not in the religious life, I can help them and be with them. Or if I am here

in Canada, I can bring them here to develop that kind of intimacy with my parents or my brothers. As far as being a religious is concerned, I don't know the answer. We all know that we have to be away from our parents and we just communicate by letters. For me it's like I'm not sure what is the way. But as I mention the only thing I can do is when I'm on vacation, I can do activities with my parents and help them as best as I can.

MR 36: How about with peers (friends) here, what would you like to do to change some of that?

Cam 36: I want to be with them. It seems like they don't accept me as I am and to recognize my person since I am beginning to develop intimacy. That it is very difficult to chose a person because when I see a person I have to evaluate first what that person is and if I find they are good, then I will become more intimate with that person. I think for me it's like a friend to talk to somebody. Then, this person just walks around not saying goodbye, how are you, I missed you. My Filipino friend is very individualistic. Let's say when he is walking down the corridor he doesn't say anything. I have a problem with that. He might have something against me.

MR 37: And what can you do?

Cam 37: That's a big problem, culturally. Usually when we have a problem like that we never talk. For the Canadians, let's talk I have a problem with you.

MR 38: The last thing I would like to talk about for a few minutes was the last thing on the last page of the questionnaire which was your theological attitude. This means do you think traditionally, or modernly. As far as all these questions were concerned, your score would indicate that you would tend to think more traditionally. Would you say that is true.

Cam 38: Yes I think so. As I said, it happened to me and I agree with that. I agree I am a traditional person. I evaluate myself as such.

MR 39: Would you say that this is also a cultural thing that the Catholic faith in the Philippines would be more traditional than modern?

Cam 39: Yes, very traditional. Let's say you have to follow this, they would agree without asking any questions.

MR 40: What would you do?

Cam 40: When I was down home, it was the same thing you followed everything, and you don't learn. For example we have the foundation of theology that we discuss about catechism, you have to memorize what is God, who is God, what is the answer. You have to memorize and if you didn't give the right proposition you are wrong and even as far as theology is concerned we are very limited. But here it is different, we are exposed to more, so I've learned a lot more here than when I was in the Philippines.

MR 41: Our time is coming to an end. Thank you very much.

Cam 41: You are welcome. I have enjoyed our talk.

5. DISCUSSION

The purpose of this research was to examine ways in which Roman Catholic seminarians in Canada achieve personal authority. More specifically, seminarians were studied to determine the degree of personal authority reached and to investigate common factors, especially within the family of origin and their experiences of intimacy, that correlate with the various levels of personal authority.

This study was an exploratory study and included both a survey of Catholic seminarians in Canada today and an investigation into family of origin dynamics, especially the achievement of personal authority as defined by the balancing of individuation and intimacy. As an exploratory study, the discussion will reflect the results, but will also attempt to draw out implications for the present state of seminarians in Canada as well as some possible directions for the future. It is hoped that this discussion will open the door to ongoing dialogue and review by the Church.

This chapter will, first of all, discuss the findings of this research on seminarians in Canada today under the following headings: 1) more personal authority for seminarians today; 2) seminarian trends especially more traditional theological attitudes; 3) some notes on seminarian recruitment; 4) some implications for the

overall assessment of seminarians today; 5) what the results may be saying to seminarian formation; and 6) some remarks about future ministry for seminarians.

Following the discussion of the results, a symposium attempts to put together the theory, the findings of the quantitative research and the stories of the case studies. Conclusions and implications for the future complete this chapter.

More Personal Authority for Seminarians Today

The first research question asked how personal authority of Canadian seminarians, as measured by the Personal Authority in the Family System Questionaire - College Version (PAFS-QVC) scales compared with the Personal Authority in The Family System Normative Group of university students and other groups studied by other research. Table 13 indicated that PAFS-QVC scores for seminarians are significantly higher on most PAFS-QVC scales when compared to the normative group of men. They indicated significantly more individuation from parents, less triangulation and intimidation with parents, and more intimacy and individuation with peers. Seminarians today have more personal authority than the normative group of men indicating a more healthy relationship with parents and peers. Seminarians score a little bit and sometimes substantially better and no worse. However, when compared to older university students studied by Kinner (1990), or

middle managment people studied by Dinunzio (1992), seminarians' scores were similar or less. One might conclude that seminarians are neither "saints nor sinners", but ordinary folks.

To see seminarians as ordinary people might necessitate changes as to how they are viewed by the church. Perhaps there is need for a new theology and psychology of priesthood that would reflect this. A theology that refers to priests as inpersona Christi might not be an appropriate pedestal for these seminarians. A psychology of equality and mutuality might be more legitimate.

Seminarian Trends Today

Another research question of this study was to assess the theological attitudes and experiences of ministry of Canadian seminarians and compare this to seminarians studied by other research. As one reviews the results of this study, and especially when compared to past data of the Church, certain trends or shifts can be noted. These trends can be seen in the areas of 1) more traditional theological attitudes; 2) more diocesan and fewer religious seminarians/priests in Canada; 3) regional shifts in priests' population; 4) increasing age of seminarians; 5) increasing number of formerly married priests; and 6) some notes on sexual orientation.

Trend Towards Traditional Theological Attitudes

Table 14 presented the results of the Theological Attitude Scale for seminarians today. The trend is in the direction of more traditional and less modern theological attitudes and this trend has been proceeding in this direction for the last twenty-five years. Young & Schoenherr (1992) reviewed the data from the 1984 survey of American seminarians and reaffirmed the findings of that study which concluded that there would be an increasingly traditional clergy within the church in the years to come. Their analysis is based upon the increasing age of priests in the church and upon the growing conservatism in younger priests. Unlike Potvin (1985) who found younger seminarians to be more modern in their theological attitude, this study suggested that this distinction has vanished and the younger seminarians are now the more traditional ones, abeit such a small difference in score.

This shift to a more traditional theological attitude in seminarians and priests might be in keeping with McBrien's (1992) assertion that "the fundamental conflict in the church today is (not) between the left and the right, when it is in fact between the center and the right (p. 81)." McBrien seems to suggest that the left has already been nudged out of or consciously left the church, leaving the right and the center to debate theology. One

might need to ask if the left felt it was forced out of the church, or was losing the debate and simply withdrew thus leaving the debate automatically focused more to the right.

This struggle over involvment in and/or control of the theological debate in the church has been headline news for many years. The silencing of church theologians and restrictions of public criticism of church theology and law has already caused some intellectuals to leave the church. One may wonder if there will ever be room for a loyal opposition within the power circles of the church? Perhaps the creation of His Holiness Loyal Opposition Party as an accepted part of the church hierarchy might help balance the theological debate between the right, the left and the center of theological attitudes.

This trend towards more traditional theological attitudes will affect numerous other issues dealt with in this discussion section. More traditional church theology is unwilling to consider the ordination of women, expects obedience from those in the priesthood, and has refered to homosexuality as an "objective disorder" (Doctrinal Congregation's letter to Bishops, 1986)

Table 15 presented results of the individual questions of the Theological Attitude Scale and compares the results of this study with Potvin (1985) and the NORC study of 1970. The findings suggest that seminarians today agree less with the modern items on the Theological

Attitude Scale, and agree more with the traditional items on the scale. One can notice this similar trend over the past twenty-five years. What seems surprising is that the percentages of agreement with the traditional items are only somewhat increased over the studies of 1984 and 1970. However, the percentage of agreement with the modern items have decreased substantially. Seminarians today are unable to give much support to modern theological statements that seminarians in the past were quite in agreement with. In other words, it seems that seminarians today are only somewhat more traditional and a whole lot less modern than their counterparts of the past.

One interpretation of these findings is that the modern items on the Theological Attitude Scale no longer represent acceptable and clear theological position. On the questionnaire, many seminarians wrote comments to the effect that it is not an either/or item for them, but a both/and item. The items on the Theological Attitude Scale seem to be too blunt and clear-cut and thus inappropriate for today. Perhaps theological thinking and society in general has become more complex and interwoven over these twenty-five years. Theological statements might not be acceptable in so black and white terms as suggested by the modern items on the Theological Attitude Scale. However, if this statement were true, why was there not a corresponding significant decrease in agreement with the traditional items on the scale? For whatever reason, the

traditional items were not seen to be as black and white and were seen to be more acceptable. Perhaps the Theological Attitude Scale is no longer able to be an accurate measure of theological attitudes and a new approach is needed. As McBrien (1992) suggested, the decreased agreement with the modern theological items, which may have once represented or described the far left in the church, is a concrete demonstration that those very people are less likely to still be in the church today. As they continue to leave the church, so too will any agreement with or consent to modern theological items continue to decrease and become less a viable reality in the church.

Nevertheless, that theological attitudes are becoming more traditional may put the finger on some troubles in the Church today as well as leave church people wondering its implications for the future.

Trend Towards the Diocesan Priesthood

There is a continued trend towards the diocesan priesthood and away from the religious priesthood. Table 4 presented these results. Whereas, in 1977, the diocesan (54%) and religious (46%) composition of priests in Canada was fairly equal, the trend over the past twenty five years has been strongly in the direction of diocesan priesthood (72.4%) and away from religious priesthood (26.6%).

Several reasons may be noted for this changing trend. In the review of theological attitudes, it was noted that, overall, seminarians have been moving in the direction of more traditional theological attitudes. Research has shown that diocesan seminarians have been noted as being more traditional than religious seminarians (see Table 14). Seminarians may be choosing the diocesan priesthood more frequently since it might be more in keeping with their theological beliefs, and they may feel more at home.

The number of seminarians for both diocesan and religious priesthood also continues to decline. Statistics are shown on Table 4. The number of seminarians for the diocesan priesthood went from a high of 571 in 1987 to 406 in 1992, and an estimated 330 at the time of this study. Therefore, considering the overall decline in the number of seminarians for the priesthood, and in particular, for the religious priesthood, it can be assumed that the impact of low numbers of religious seminarians must be devastating. Euart, (1994) writing on the transition of religious life toward the 21st century stated that:

> History shows that it is reasonable to expect that many, if not most religious communities in the church today will eventually go out of existence .... revitalization calls for a transforming response to the signs and conditions of the times, a return to the spirit of the founder and a profound renewal of

the life of prayer, faith and a centeredness on Christ (p. 770).

Trend Towards Regional Equality

Another trend is the continued regional decline in the number of priests/seminarians especially in Quebec and, somewhat less so, in the Alantic Provinces. Table 5 presents these results. Whereas in 1977, Quebec accounted for 42% of diocesan priests in Canada, this had decreased to 35% in 1992. The results of this research suggest that this decline continues with Quebec diocesan seminarians making up 32% of the study population. The province of Ontario seems to register the main increase in percentage of priests/seminarians over the past twenty-five years.

As church leadership numbers shift regionally in Canada, from predominantly French Catholic domination to one where there seems to be more balance in the four regions of Canada, how will the resultant power shift take place, especially in the form of the numbers of Diocesan Bishops? For example, Asians are the largest group of seminarians born outside of Canada. Numerous European, especially Polish priests, are now working in Canada. How will these members be represented in places of power in the near future?

Trend Towards a More Homosexual Priesthood

A review of the literature reveals that a systematic study of the sexual orientation of seminarians has never been done prior to this study. Therefore, means of comparison or trends are unavailable. It is, however, "common wisdom" in seminary circles that the percentages of seminarians stating a homosexual orientation seems to be increasing. Murphy (1992) studied Catholic priests. Table 3 suggests that over 25% of Catholic priests and seminarians state a sexual orientation to be other than heterosexual. Of those professing a heterosexual orientation, diocesan (74.3%) and religious (74.1%) seminarians percentages are virtually the same. They differ in that a higher percentage of religious seminarians seem more certain of their homosexual orientation while a greater percentage of diocesan seminarians state a "bi" or "unsure" sexual orientation.

Those seminarians who state their sexual orientation to be bi-sexual or unsure also indicated more family dysfunctions like an alcoholic father or sibling, a depressed mother, family violence, separation and/or divorce, sexual abuse in the family and sexual abuse outside the family (see Table 7). Seen from a developmental perspective, exposure to family dysfunctions can hinder the development of individuation and intimacy both in the family and, subsequently or simultaneously, with peers. It can also have a confusing or unsure effect

not only on their sexual identity, but also their identity as priests. How are these issues of family dysfuntion resolved in the life of the seminarians, or addressed in seminary formation? With their admission of these family dysfunctions, one might wonder about the effectiveness or impact of these seminarians in future ministry? These and other questions need to be the subject of further research.

Is homosexuality really out of the church "closet" or is it thought that people really cannot tell who one is sexually, intimately or pastorally? What is the place of women in the lives of homosexually oriented church ministers? These questions will be further discussed in the seminarian ministry section.

Seminarian Recruitment

Recruitment for the priesthood is both an unstructured, inspirational process as well as an organized and thought out marketing plan. In as far as it is a grace from God, it might be beyond the limitations of this study. In as far as it is a concrete marketing plan, with a specific target population, a fairly specific sales pitch, and funds committed to this purpose, results of this study may impact upon aspects of seminarian recruitment.

Age

The age of the target population is one area of discussion that arises from this research. The average age of the seminarian population continues to increase. The average age is 31.4 years old (see Table 6). Results indicated that older seminarians (>30 years of age) score significantly higher on the intergenerational triangulation scale indicating less triangulation with parents. This may indicate a greater ability to maintain a sense of personal identity and individuation.

Church thinking regarding the recruitment of "young men", be that in high school or even college, may need to be reviewed. A quick perusal of Butler's Lives of the Saints seems to indicate that many of these saints in the church were older men and women when they began their ministry. A more specific marketing plan for older men (plus 30 years) may need to be thought out and implemented. Recruitment that is directed towards older, more professional men might be money better spent.

Previously Married Priests

Results indicated that seminarians who were previously married (N = 4) scored significantly higher on the intergenerational triangulation scale indicating less triangulation with parents, and this is one indication of more personal authority. Cebik (1988), in his study on adult male maturity, found that intimacy and individuation

in the spousal relationship, along with freedom to discuss personal matters with one's parents (PAFS-QVC's personal authority scale) are the best predictors of psychological development in males in the fourth and fifth decades of their lives. Since these previously married seminarians lived spousal relationships, might they have an advantage in terms of increased personal authority? In this research, no data were gathered regarding the nature of the seminarians' previous marriage relationship nor the reasons for its termination.

With results appearing to indicating more personal authority for previously married seminarians, would these results not open the door for more serious consideration of the ordination of married men? A married man was considered, by Jesus, worthy to become the first Pope. Married men were ordained to the priesthood in the Catholic church for a thousand years. And with declining numbers of seminarians for the priesthood, perhaps it is time to stop sacrificing the potential for increased and improved church ministry on the altars of celibacy.

Seminarian Assessment

Seminarians for the priesthood go through a fairly extensive assessment procedure prior to or early in their seminary formation. This assessment usually takes the form of interviews and psychological testing. This section will focus the implication of the results of this study on 1) a

family of origin interview; 2) a sexual/ social/ intimacy interview; 3) certainty of their decision for the priesthood and; 4) seminarian guardedness towards being assessed.

Another major research question of this study was to assess what factors and situations, especially within the seminarians' family of origin and experiences of intimacy, correlate with the varying degrees of personal authority. The family of origin interview and a sexual / social / intimacy interview attempt to summarize these implications of the findings.

Family of Origin Interview

In the assessment process with potential seminarians, it has always been assumed that seminarians come from "good Catholic families" which is defined, in part, as intact families who practice their faith regularly. Results of this study indicated that families that practice their faith "strongly" scored significantly higher on the scale of intergenerational intimacy (see Table 19). In other words, it might be said that families that pray together seem to stay together in a more intimate manner. In the same way, seminarians who have not experience separation, divorce or death of a parent scored significantly higher on both intergenerational intimacy and have less intergenerational intimidation. Practice of faith in the family and experiences of separation, divorce

or death become important question to ask in any family of origin interview as part of the assessment process. Family of origin theory states that individual family members are "inextricably tied in thinking, feeling and behavior to the family system (Goldenberg & Goldenberg, 1991, p. 147)."

Results suggest that in any assessment process, the family of origin interview needs to move beyond the notion of a "good Catholic family" and include a focus on possible family dysfunction factors. Table 19 presents numerous family dysfunctions like alcoholism, depression, and addiction in father, mother or sibling. Results indicate that individuation and intimacy scores on the PAFS-QVC are lower when these dysfunctions are present. In other words, seminarians who have experienced these dysfunctions in their families would have more difficulty with individuation and intimacy with parents and peers, and they would be more intimidated and triangulated with their parents. Therefore, they would have less personal authority in the function of their lives. In as much as this seems like common sense in the experience of life, they are nevertheless important issues to take into account in any assessment of seminarians. These family of origin factors need to be seen as red flags for an seminarian recruiter and alert those in charge of seminary formation to proceed with caution. Further exploration of the seminarian and his family background is paramount.

Family of origin counselling theories hold that much of one's current self-image, values, behaviors, attitudes and relations with others are, in varying degrees, regulated by one's family of origin experiences. Framo (1981) states that adults need to work through old family of origin issues in order to take the charge out of similar problems occurring with present day situations and relationships.

Greeley (1972a), reflecting upon the 1969 NORC survey of young priests in the United States, also noted that these priests tended to come from devout Catholic families. In researching the relationship between "family tension" in one's past and resignation from the priesthood, Greeley found that:

> the hypothesis that a strain in family background will relate to resignation from the priesthood is supported by the studies. In every one of ten comparisions that can be made between resignees and actives, the resignees are more likely to report problems in the family background, and in some cases, the differences are quite substantial (p.32).

The results of this study suggest that the occurrence of family violence and sexual abuse in the lives of seminarians today is lower than estimates of the national average for men. Seminarians who have experienced family violence and sexual abuse also scored lower on many PAFS-QVC scales (see Table 19). They have less intimacy and individuation with parents and peers, and experience more

intergenerational intimidation and triangulation. And although the numbers of seminarians who experienced sexual abuse in the family (N=7) or outside the family (N=16) are small in this study, the seminarians (N=2) who stated they were abusive to others stated that they were first abused themselves. In the light of the publicity of sexual abuse charges and convictions in the Church over the past years, these family of origin issues must be taken very seriously. The Canadian Conference of Catholic Bishops (CCCB) Ad Hoc Committee on Sexual Abuse (1992) report, 'The Selection and the Formation of Candidates for the Priesthood', identified "vulnerability factors" that need to be checked out in the preliminary discernment of candidates for the priesthood. Among these vulnerability factors are bodily identity, individual identity, psychosexual identity, psychosocial identity, and family environment. Under psychosexual identity are questions about sexual orientation, jealousy, sexual abuse and previous marriage. Further research is needed in this area, but the results already give seminary recruiters numerous areas for deeper questioning and care. The facts coming out of this research, although not predictive, are nevertheless significant and warrent further search and investigation to determine if these are real issues for this particular seminarian and if this person is able to handle these issues and grow.

Since Bowen believed that intergenerational patterns and influences are crucial determinants of present functioning, he developed a graphic way of presenting a visual picture of the family of origin for assessment purposes. The family diagram or genogram is a pictorial form of the an individuals family of origin, complete with names, sibling positions, marital status, occupations, religious affiliation, geographic locations, health issues, important dates, times, and events, relationship patterns like voluntary closeness or enmeshment and cutoff, and the ebb and flow of family emotional process. Individuation and intimacy patterns can be delineated. McGoldrick & Gerson (1985), who have written extensively on genograms, suggest that family patterns tend to repeat themselves from one generation to the next unless unresolved issues are addressed.

Sexual/Social (Intimacy) Interview

Findings of this study suggested that intimacy factors like experiences of love or dating have a positive effect upon the ability of the seminarian to be individuated and intimate especially with his peers (see Table 20). The results indicated that the seminarian experiences of love, dating, dating steadily, previous marriage, length of friendships all contribute towards higher scores on some PAFS-QVC scales. Seminarians who have experienced intimacy in this way have more intimate

relationships with peers and achieve more personal authority. There was no indication of these experiences having any detrimental effect.

The results also indicated that sexual orientation can affect the achievement of personal authority. Heterosexual seminarians scored higher on the intergenerational intimacy scale. On the other hand, seminarians who stated their sexual orientation as bisexual or unsure also experienced more dysfunction in their family of origin.

Seminarians, at the time of their ordination to the priesthood, as well as all Catholic priests and religious brothers and sisters, make a promise of celibacy or the vow of chastity. Therefore, how intimacy is experienced and lived in their lives becomes a crucial issue for their future. Murphy (1992) found that 62% of Catholic priests and religious brothers and sisters engaged in sexual behavior since the making of their promise or vow of celibacy. Murphy concludes that:

> What does seem unique to vowed celibates in general is their conscious commitment to understanding and pursuing intimacy that is countercultural both to the prevailing male system and to their early training in religious and clerical life (p. 111).

Through a thorough sexual/social interview, those responsible for the assessment of seminarians are better able to determine the feasibility of the candidate for the

life of celibacy in the priesthood. The ability to be both intimate and individuated can be ascertained. Williamson, in part, defines personal authority as a pattern of abilities to " initiate or to receive intimacy voluntarily, in conjunction with the ability to set clear boundaries for the self at will (Bray & Williamson, 1984, p. 168)." Indeed, this may be a tall order for any seminarian to commit his future to, as Murphy's study suggests. Readers and seminary formators would be wise to warrant a further look into this area of intimacy and see in them areas of concern.

Certainty in the Desire to Become a Priest

The one factor that produced many results on the PAFS-QVC scales was the measure of decisiveness the seminarian holds about becoming a priest. The more certain their decision, the higher the scores on many scales (see table 20). Those seminarians who stated their decisiveness as "absolutely sure" indicated more individuation and intimacy with parents and peers, less triangulation and intimidation with parents and higher scores on the personal authority scale. Although a rather simple question to ask, and perhaps assumed in the assessment process, it nevertheless provides an abundance of information about the priest-to-be and can be an important area for conversation with potential seminarians.

Guardedness in the Assessment Process

Douziech (1994), in a workshop given at the Redemptorist Center for Growth in Edmonton, stated that seminarians shared a high degree of defensiveness or guardedness on assessment instruments like the MMPI-2 or the Cattell 16PF. Sullender (1993) researched male and female Protestant clergy candidates and found that:

> The need by these future ministers for social approval and their corresponding desire to avoid rejection and conflict suggest that they may have a difficult time taking risks that would endanger their 'approval rating' (p. 272).

Guardedness in seminarians, especially during the assessment process and in the first years of seminary formation, seems to be the expected modus operandi. After all, they are seeking approval of their desire to become a priest. Their best foot is brought forward. It is an evaluation process and it is well known that some of their colleagues are asked to leave. It might be wondered to what degree these seminarians trust the assessment and formation process. It may also be wondered how much they trust the "will of God" in calling them to priesthood.

Guardedness can be greatly reduced through intensive family of origin and sexual/social interviews. These interviews are more than just a means of assessment. They are also a process for further self understanding and

growth. In the longer time these interviews take, through the interaction with the professional who conducts the interviews, and in the objectification of their own life stories through instruments like the genogram, seminarians can learn about self and initiate a growth process that can continue on through the years of seminary formation. Family of origin theory suggests that an individual acquires from early family experiences a set of explicit and implicit expectations, attitudes and beliefs which serve as personal points of reference for the living out of all interpersonal life. Further understanding of these family expectations will allow the seminarian to individuate from those expecations that might be seen as unhealthy, and to intimately reconnect with family and peers in a new way.

The assessment process is also a discernment of the will of God for the seminarian. Openness to God, to spiritual direction and to the staff of the seminary are aspects of this discernment. Guardedness suggests that the seminarians might not be as open to the possibility of <u>not</u> being called to priesthood.

This question of guardedness is closely connected to personal authority as Williamson defines it. Personal authority is defined, in part, as the ability to order and direct one's own thoughts and opinions; to choose to express one's thoughts and opinions regardless of social

pressure and to take responsibility for the totality of one's experience of life.

Seminarian Formation

Once given the green light by the assessment process, a seminarian begins the formation process in a Catholic seminary or house of formation. Those involved in seminarian formation might need to consider the following areas that stem from the findings of this study: 1) ethnic considerations; 2) the older age of seminarians and; 3) changes in PAFS-QVC and Theological Attitude Scale scores over the years seminarians are in the seminary.

Ethnic Differences

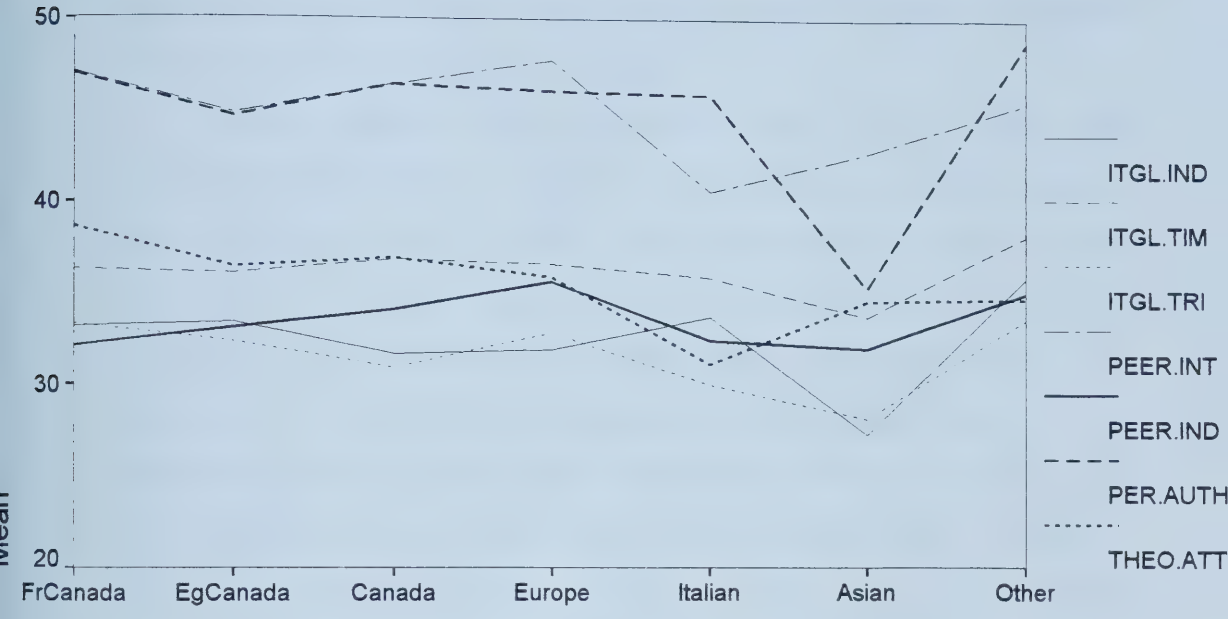
Ethnic factors were found to be statistically significant on five of the seven PAFS-QVC scales and on the Theological Attitude Scale. Table 18 presents these results.

Of note is that those seminarians who identified their ethnic background as Asian scored lowest on the PAFS-QVC scales of intergenerational individuation (ITGL IND) and personal authority (PER AUTH) (see Figure 1). It would seem that their relationship with their families and peers may be of a whole different nature. They tend to have less power to individuate from parents and make independent decisions. They also have less personal authority in their relationships with parents. French Canadian seminarians scored lowest on peer individuation

Figure 1

Mean PAFS-QVC and Theological Attitude Scale Scores

By Ethnic Groups



ETHNIC

Note. Fr. = French Canadian; Eg = English Canadian

Higher scores mean MORE personal authority

(PEER IND) indicating less ability to make independent decisions with peers. These results are in keeping with some ethnic differences found by Krikorian (1990). Caperton-Brown (1992) also found ethnic as well as gender differences on PAFS-QVC scales.

These results raise questions about the various ways ethnic groups live out the interplay between individuation and intimacy both in their families and with their peers. Especially because of the lower scoring of Asian seminarians, the results raises questions about the ability of the PAFS-QVC to operationalize personal authority that might respect various ethnic cultures. Is personal authority, defined as the synthesizing concept bringing together individuation and intimacy, an accurate means to describe maturity of life and readiness for responsibilities like the priesthood? Is personal authority more North American, white-Anglo-Saxon concept that is not as appropriate to people of other ethnic backgrounds? This research would support this.

In seminary life, what is the relationship of different ethnic seminarians to each other and to those who operate the formation program? How are intimacy and individuation lived out? How would personal authority or maturity of life be operationalized in the seminary formation program? How will seminarians from different cultures be assessed? Needless to say, results demonstrated that sensitivity to other ethnic groups is a

real issue in seminarian formation. Further study would be needed in order to fully investigate the implications of ethnic differences in the life of Catholic seminarians in Canada today.

Age

Seminarians in Canada are getting older every day as older men begin the formation process towards priesthood (see Table 6). Age has already been discussed in regard to its effect upon seminarian recruitment. The findings of this study suggested that recruitment techniques aimed more at older, professional men need to be considered.

Within seminarian formation itself, age may also be playing a different type of role today. Whereas in 1966 72% of seminarians were under the age of 25 years, today 42.3% of seminarians in Canada are over the age of 31 years. The composition of the seminary population is very different today. Seminarian formation processes will need to reflect this vastly different demographic makeup.

Seminarians today will need a more adult learning approach to their formation. Many of these men have lived on their own and held employment positions before entering the seminary. Table 17 indicates that older seminarians score higher on intergenerational triangulation (ITGL TRI) scale indicating less triangulation with their parents. They may have come from independent lifestyles to join a large seminary group that is communal in nature. How are

the boundaries of individuation practiced in this new seminary setting? How will they adjust to a priestly lifestyle that expects and practices obedience to authority? One would wonder if the aforementioned decrease in seminarians to religious priesthood might not also be caused by older, independent men preferring the more independent lifestyle of the diocesan priesthood.

Older seminarians have been in love more, dated more and dated steadily more then their younger brothers in the seminary. Their scores on peer intimacy are significantly higher than younger seminarians. Their experiences of intimacy would seem to be different. How is intimacy with peers lived in the seminary? How will celibacy be presented to them and would this be different from the way it is presented to younger seminarians?

Williamson (1991) stated that the achievement of personal authority is begun in earnest in the fourth decade of life. Older seminarians might be into the process in a more advanced manner than younger seminarians. Does seminary formation foster or impede the achievement of personal authority? This can be studied by future research using control groups.

Theological Year

Are there differences in PAFS-QVC and Theological Attitude Scale scores when considered by the theological year the seminarians are in? Are there trends and changes

that might be attributed to changes over time spent in the seminary? Or, put another way, what effect might seminary formation have upon the issues of individuation and intimacy in the lives of Catholic seminarians?

Table 17 present the data from the PAFS-QVC and Theological Attitude Scales. Only the Theological Attitude Scale is statistically significant ($P < .05$). This scale will be looked at separately later.

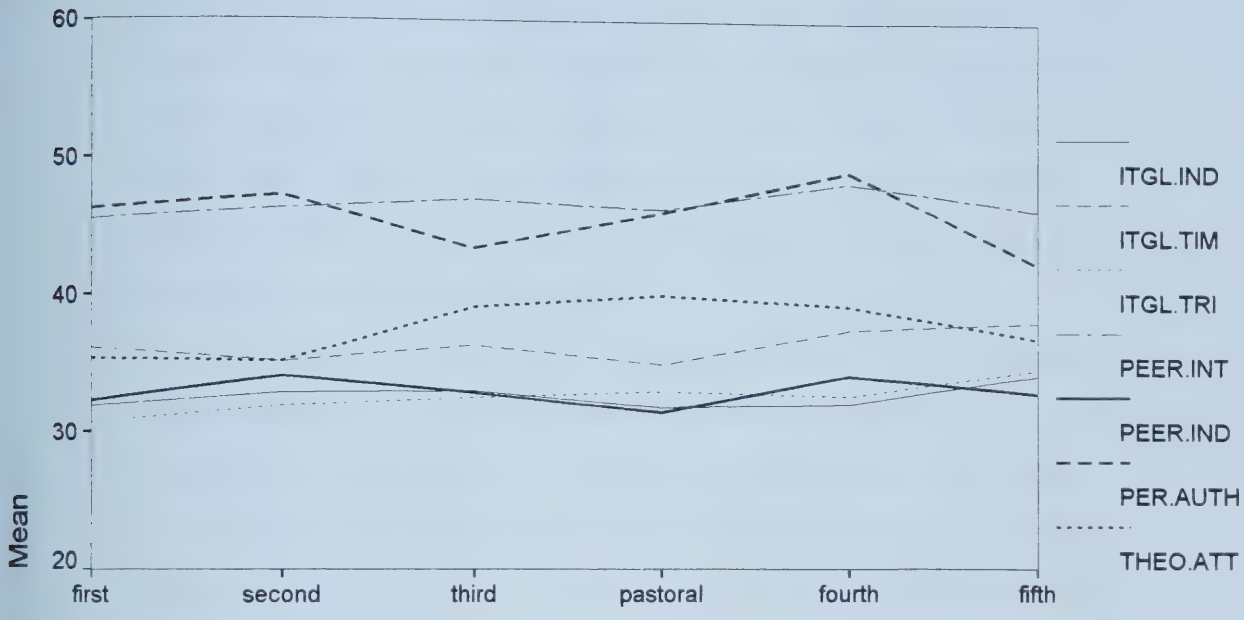
Peer intimacy scores tend to rise slowly over the six years most seminarians are in theology and seminary formation. (see Figure 2) This may indicate increased ability to be intimate. In part this may be due to increased age which has also shown to increase PAFS-QVC scale scores. It might also be the result of direct seminary interventions during the seminarian formation years. An increasing number of seminaries are addressing the issue of sexualsocial development in their formation programs.

Peer individuation scores also tend to rise slightly over the years (see figure 2) except for a significant drop during the pastoral year. Pastoral year is one or two years spent outside the seminary and in a pastoral or ministry setting. In many ways, although usually working with an older priest, seminarians can be on their own. Lower peer individuation scores reflect less ability to act in an autonomous or differentiated manner. It is usually their first experience of ministry on some

Figure 2

Mean PAFS-QVC and Theological Attitude Scale Scores

By Theological year



THEO.YR

Note. Some seminarians have pastoral year after second year theology

Higher scores mean MORE personal authority

permanent basis. They are called upon to become public persons and to lead people in the practice of religion. Perhaps it is this insertion into the larger world that might rattle their ability to maintain individuation. In a similar vein, personal authority also take a dip in the third year of theology, which for some seminarians is in fact their pastoral experience or just prior to their pastoral year. Anticipation of the event might already be enough to shake confidence.

Theological attitude scores tend to shift towards a more modern theological attitude over the first years of theology until pastoral year and then return to a more traditional theological attitude during the last two years. They are still more modern in their theological attitudes when they leave the seminary formation process than when they began. Certainly theology and theological thought is the main learning during these years and the seminary is able to create movements in their theological attitudes. The seminary is, after all, a socialization process into the role of priest and there is a theological language for that role. Perhaps the change in theological attitude during the years within the seminary reflects this learning process. The results indicated that seminarians leave the seminary more modernly minded than when they arrived.

Seminarian Ministry

After approximately six years in seminary formation, the seminarian is ordained a priest and sent to minister to God's people mainly in parish community settings. Is this study able to better identify the quality of person that the young priests of the future might be. The two areas considered are 1) changes in personal authority scores over the years in the seminary and 2) seminarinas' relationship to women.

Personal Authority over the Years

From the results of this study, especially Figure 2, which presents the PAFS-QVC scale and Theological Attitude Scale trends over the six years of theology, it is noted that PAFS-QVC scale scores tend to increase steadily and surely. There are dips and rises in the statistics but the general pattern is towards increased scores. This increase in scores is especially true on the intergenerational intimidation and intergenerational triangulation scales. Seminarians seem to indicate that they feel less intimidated or triangulated by their parents. Williamson (1991) states that:

> The most difficult problem for son or daughter is intergenerational intimidation. Intergenerational intimidation in its myriad forms is unquestionably the major obstacle in the way of the renegotion of

> family politics and the establishment of personal authority in the family and therefore life (p.8).

Williamson stated that the heart of intergenerational intimidation is the unconscious fear that to call into question the established social and political order, including the uses of power in the family of origin, may have bad effects like personal death or the death of the parent(s). Decreased intimidation in the lives of seminarians over their years in seminary formation augurs well for increased achievement of personal authority in their lives. And indeed, scores on the personal authority scale also tend to increase over the years.

The one noticable dip in many PAFS-QVC scale scores is that for seminarians in pastoral year. It is observed that pastoral year seminarians score on the low side of all four intergenerational scales. This would suggest less intimacy and individuation with parents and more intimidation and triangulation with them. Perhaps one reason for this decrease is that many pastoral year seminarians go "back home" for their pastoral experince, or at least within travel distance from home. In other words, they go back to a family system they left three or four years prior; a family system that probably has not changed much in their absence, as Bowen (1978) would suggest. The seminarians' PAFS-QVC intergenerational scale scores return to a very similar level as their first year seminarians, who might be considered as having just left

home. This pattern would be in keeping with Bowen (1978) contention that family systems do not change much over short periods of time, and that the emotional process within the family is always there waiting unless serious efforts are made to differentiate from it in an orderly fashion.

As Figure 2 suggests, once back into the seminary (theology years 4 and 5) most PAFS-QVC scale scores jump to higher than pre-pastoral year levels. One might wonder, therefore, if life in the seminary might not be too isolated from the real world, leading to the development of what Kerr & Bowen (1988) would call a "pseudo-self". They describe the pseudo-self as:

> knowledge and beliefs acquired from others that are incorporated by the intellect and negotiable in relationships with others ... the principles and belief of pseudo-self are quickly changed to enhance one's image with others or to oppose others ... pseudo-self is a 'pretend' self ... the higher level of functioning is totally dependent on the group's continued support (p. 104-105).

In contrast, the "solid self is made up of firmly held convictions and beliefs which are formed slowly and can be changed only from within self. One needs to wonder, however, if this return to a former self in the pastoral year might not also suggest a similar return once the seminarians have completed their seminary formation and

begin working in parishes back home. What will they be like then?

Women in the Church

The second issue that needs to be addressed is that of the place of women in the lives of Catholic seminarians. Both younger and older seminarians stated that they can feel most intimate with Jesus/God or another man and that they seem to have more difficulty feeling intimate with a women (see Table 20). When sexual orientation is considered, heterosexual seminarians stated they feel most intimate with Jesus/God, followed by women and then other men. Homosexual seminarians stated they feel most intimate with other men, followed by Jesus/God and with women coming a distant third. It can be wondered how these priests-to-be would interact with women who make up the majority of the parish communities. Would women also take a lower place in the attention and ministry of these seminarians? In an age when Catholic women are striving to take their rightful place, or just any place, within the power structures of their church, women will be interacting all the more with these future church leaders who are in the seminary today. What might be the ability of these seminarians to maintain an individuated or autonomous self while simultaneously and voluntarily remaining connected and open to women as their "peers in

of personal authority is to relate to all others persons, including 'former parents' as peers.

In the literature on priests, there is substantial reference to the "mother influence" that runs through the studies. Potvin & Suziedelis (1969) wrote that the mother is more likely to be the more influential parent in the development of a priestly vocation. Greeley (1972a) found that encouragement for vocation is twice as likely to come from the mother than the father (30% compared to 16%). Godin (1983) commented that the mother is always more favorably disposed towards the vocation of her son than is the father.

On the other hand, when intergenerational intimidation scale scores are computed according to mother and father, the differences are minimal. Seminarians stated that they feel only slightly more intimidated by fathers (mean = 18.1) than by mothers (mean = 18.2). Therefore, if the mother influence is true, it would seem that mother's influence is mostly through loving and encouragement, as the above research indicated, rather than through any form of intimidation. For seminarians today, what is the nature of their intimacy with women as compared to their intimacy with their mothers? Is their intimacy with other women son-to-mother-like?

SYMPOSIUM

This research has been about the family of origin and experiences of intimacy of Roman Catholic seminarians in Canada. Using the Personal Authority in the Family System Questionnaire - College Version (Bray & Williamson & Malone, 1984; Bray & Harvey, 1987), seminarians were studied to determine the degree of personal authority achieved and to investigate factors, especially within the family of origin and experiences of intimacy, that correlated with the various levels of personal authority. The results were reviewed in chapter 4 and discussed in this chapter. Three case studies of Canadian seminarians were added to reflect various levels of personal authority as well as the other factors studied.

The Webster Unabridged International Dictionary defines a **symposium**, among other things, as a collection of opinions and statements on a given topic. This symposium will highlight themes presented in this research and will bring together various points of view from family of origin theory, the findings of this quantitative research and the stories of the case studies. In other words, it will attempt to put a more human face onto the quantitative data and bring the concepts of the theory and the findings of the study to life.

Numerous themes, stemming from family of origin theory and the concept of personal authority, are presented. These are animated with quotes from the case

studies and a commentary. This animation attempts to remain faithful to the general findings and discussion of the study. The themes presented are: 1) individuation or enmeshment; 2) intimacy or distance (and cutoff); 3) personal authority (balancing individuation and intimacy); 4) intimidation; 5) triangulation; 6) growth and healing by the individual; and 7) growth and healing through the seminary. Quotes from the case studies will be presented by name and number.

Individuation or Enmeshment

Individuation has been defined as an individual's ability to function in an autonomous manner without being controlled, impaired or feeling unduly responsible for significant others. Along with intimacy, it forms the main platform on Williamson's concept of personal authority. Enmeshment refers to a person who has blurred boundaries and low interpersonal distance which leads to the sacrifice of one's autonomy. The following quotes are taken from the case studies:

Adam 8 There was a bit of affirmation as far as what we individually could do.
I don't think we were overprotected which is a good thing.

Adam 13 Eventually that became unhealthy and I had to distance myself.

Adam 18 I have heard over and over: you have to be yourself: be yourself.

Bill 8 I had difficulty separating from my mother and I felt that there was a bond that was difficult to separate.

When I moved away, my father had a very difficult time ... would have been that I am running away from home.

Bill 9 I would say that there is an aspect of having to distance that is good for me ... I am here because I can't deal with relationships at home.

Bill 10 I kind of melt around my family sometimes.

I am not able to function as well when I am there.

Bill 11 I can't keep my individuality ... and my parents don't permit me to some degree.

Cam 8 It seems like I do whatever I want and they don't care.

Cam 18 There is nobody to take care of me and I need somebody to take care of me. Probably that is the reason I entered religious life.

Cam 30 For me it is very difficult to express my opinion.

I am more to follow the rules of the book.

When PAFS-QVC scale scores for these three case studies are compared, both Adam and Bill score above mean

on individuation with parents and peers but their sense of individuation seem to stem from different experiences in their family of origin. For Adam, there is a strong sense of affirmation and the space to grow as a person, coming especially from his father's own growth in individuation. Bowen had indicated the multigenerational nature of differentiation. For Bill, there seems to be more a sense of needing to get out of the house and distance oneself from an enmeshed family. As a consequence, he learned to stand on his own. Cam scores below mean on individuation with parents. There is a sense that he has never learned to stand up and express self, but seems more comfortable in "following the rules of the book".

Intimacy or Distance

Intimacy has been defined as closeness with distinct boundaries. Williamson refers to intimacy as a voluntary connection with others. The following quotes are taken from the case studies:

Adam 7 There wasn't a lot of physical intimacy with my parents.

Adam 9 Now, I can talk to my dad almost at every level. The conversations would always get right to the heart of the matter.

Adam 13 Mom and I got closer; we talked a lot, but it was sort of a heavy melancholic interchange .... I had to distance myself.

Adam 16 I dated (a girl) for about a year and a half ... that was good .... we still keep in touch too.
I have had a few close guy friends too as long as I can remember.

Adam 18 As far as intimacy goes, I think that (celibacy) will be a bit of a pain from a distance.

Bill 2 Although sometimes even with my mother it is hard to speak about personal things.
I have always felt a lack of affection from my father.

Bill 5 But my mother's reaction .... meant something ....she was crying .... but she didn't threaten me.

Bill 15 Intimacy has definitely been an issue for me. I have experienced loneliness quite a bit.

Bill 20 I am learning how to love.

Cam 2 I developed a sense of distance from my father .... my father is not really as a father.

Cam 7 Intimacy is one of the big problems for us. Since I was far from home (grew up with his grandparents) I did not develop a real intimacy with each other.

Cam 12 Because of that intimacy that I could not find from home, I am looking for intimacy from a friend, or

to cling to somebody that I could get a sense of friendship, a brother, a mutual relationship.

Cam 26 They (the people of the Philippines) are very close to each other and my family is not.

When PAFS-QVC scale scores are compared for these case studies, Adam scores well above mean on both intergenerational intimacy and peer intimacy. He seems to reflect a healthy sense of connectedness with parents, especially his father, and friends as well as share a realistic approach to celibacy as a priest. Bill scores below mean on both scales of intimacy. There seems to have been distance and intimidation with his father and uncertainty about his relationship to his mother. His connectedness to his mother seemed to reflect an element of guilt and sympathy, rather than any voluntary closeness. For Cam, intimacy seems to have been difficult, perhaps due to an alcoholic father and living away from home for many of his formative years. As a result, his intimacy with peers is described as "clinging", suggesting inappropriate boundaries. Low intimacy scores may also reflect ethnic differences as to how intimacy is expressed and lived in Asian cultures.

Personal Authority

Personal authority has been defined as a synthesizing construct connecting individuation and intimacy. It is the

ability to balance individuation and intimacy in my relationships with parents and peers. The following quotes are taken from the case studies:

Adam 9 Dad and I would have open conversations about his marriage.

Adam 10 There are a few sore points ... I don't think I have talked to him about it but I know that I could at this point.

Adam 14 I think that (my relationship to my parents) is becoming more on the level of peer with both parents.

Bill 2 Sometimes I find that my parents are uncomfortable to talk to about personal issues or difficult issues and I've always had a desire to become closer in that sense to my parents.

Cam 16 I was looking for intimacy as a friend. But later on I found out he is different and distant .... I want somebody that will be close. The result of that is my life is boring and lifeless.

Adam's score on the personal authority scale is well above the mean. He seemed to exhibit an ability to relate with his parents in an autonomous manner, with "open conversations" while remaining voluntarily connected with

them, especially his father. There seems to be a healthy balance in Adam's life. Bill's score on the personal authority scale is just below mean. It was noted that his scores on individuation were above mean. In other words, Bill seemed to exhibit more difficulty in balancing individuation and intimacy in his life.

The ability to balance individuation and intimacy is the heart of the concept of personal authority. Whereas Bill presents as a strong individualistic and autonomous person, his difficulty in forming intimate relationships with others, both parents and peers, seems to be the center of his pain and the focus of his ongoing counselling. He is searching out his own sexual orientation. He is beginning to address his relationship with his parents. His sense of loneliness is most profound. With much time and energy spent on his ongoing struggles with intimacy, one wonders about his ability to become a productive priest within the church.

Cam's score on personal authority is well below the mean. He seems over occupied with claiming a sense of self and seeking connection with others that his life is "boring and lifeless".

Intimidation

Intimidation has been defined as the degree in which a person yields to the wishes of another, and thus surrender one's sense of individuation. Intimidation is

the opposite end of a continuum with personal authority. Intimidation is the main obstacle that needs to be overcome as one progress on the road towards more personal authority. The scale of intergenerational intimidation measures intimidation with parents only. The following quotes are taken from the case studies:

Adam 3 Sometimes, as far as my father goes, he would lay guilt trips .... until the time of the divorce, I was getting older and I had had enough of that and I wanted to fight back but he was my dad so I couldn't. And that didn't feel right.

Bill 2 I kind of resented my father. I felt I was playing (hockey) for him .... I didn't want to hurt him.
My father's way was to threaten to excommunicate me from the family.
Because I felt so bad for my mother, I said I'll go back.

Cam 2 My dad was an alcoholic and probably that's the one thing that was difficult for me.

Williamson noted that intergenerational intimidation is the major obstacle in the way of the establishment of personal authority in the family and therefore in life. The road to personal authority requires that one call into

question the family social and political order, including power, and to leave home emotionally. Boszormenyi-Nagy and Spark (1973) refer to the balancing of the ledger of parental debt, expectations and loyalties as the means to individuate. Framo stated that one needs to work through old family of origin transactions and deal directly with parents in order to individuate. One needs to gain this distance from the parental home and subsequently voluntarily reconnect with intimacy and love.

The struggle with parental intimidation is seen in all three case studies with varying degrees of threat or indebtedness. The scores on the personal authority scales suggest that Adam was best able to deal with this intimidation and move in the direction of personal authority.

Triangulation

Triangulation refers to the process of becoming overly involved in the lives of others or being forced to take responsibility for the actions of others. As such, it is a form of enmeshment and reflects a lack of individuation. The following are quotes from the case studies:

Adam 4 Mom was putting him (dad) down when we were alone.

Adam 13 Classically, the oldest child (Adam) tries to fill the hole that is void and I think that I wasn't thinking along those terms at the time.

Bill 4 I looked for support from my parents but they were helpless. I also felt they overcompensated for my brother's handicap.

Cam 10 Dad wanted more wine and then gave the money to my mother or my sisters to buy this alcohol.

Cam 24 You still care for them (parents) in the sense that you provide everything for them, but here it is like you have your own life.

Triangulation is common in most families of origin and is seen in the lives of these case studies. It seems that Adam had a better ability to see the triangulation in his family upon reflection. Bill's stories, especially about the way his abusive brother was protected by his parents, may be partly responsible for his own need to get out of the house and his inability to reconnect in an intimate manner. Cam's higher sense of intimidation by his parents may also reflect an ethnic norm to continue to be responsible for one's parents until death. As such, the concept of individuation may be more first-world oriented and lack universal usage.

Growth and Healing by the Person

Personal authority has been described as the ability to balance individuation and intimacy in one's life. This would include being responsible for and loving with oneself. All people journey toward and are growing in this sense of personal authority. The following quotes are from the case studies:

Adam 12 After the breakup, dad took a few course ... some 'who am I' type courses, psychology courses, read some books. He started to apply more of that to all his close relationships.

Adam 17 Besides the good talks in the seminary, personally I have a lot of good relationships.

Adam 22 I had a pretty good spiritual director ....
At one point I basically almost broke down emotionally ....
Perhaps I had to go through the suffering and experience in order to mature ... to mature through the pain.

Bill 20 I feel that one of my strengths is that I am very open to change and to face the facts and the truth and not to deny things .... That's my strength and salvation at the same time.

Cam 33 In a sense I have more understanding what freedom means or what intimacy means .... everything has changed now, but I still am developing some of these areas.

The case studies reflect three people on different places on their journeys. Adam seemed to have already experienced "the suffering in order to mature". He had been in counseling and continues to see a spiritual director. Bill reflects a beginning stage that is "open to change and face the facts". He is in counselling at the present time and expressed satisfaction with this. Cam describes himself as "gaining more understanding what freedom and intimacy means". He is not in counseling and seems to lean more on community and friends to help him.

Growth and Healing through the Seminary

To what degree does the seminary teach individuation and intimacy and support growth in personal authority in seminarians? The following are quotes from the case studies:

Adam 17 (With the spiritual director) there was a lot of sharing, intimacy and heart-felt sharing.
We had retreats on these themes (of intimacy).

They (the seminary) recognize there is a need for psycho-sexual maturity development in the seminaries these days.

Bill 13 I feel now I am becoming an adult during this period of time in being here (in the seminary). I have also seen a psychotherapist .... that is a resource I have through the seminary.

Bill 20 But even here there is a long way to go in the sense of the human aspect of our formation. They have tried to integrate courses into here. The guys have been very rebellious against that.

Reflections from Adam and Bill suggest that Canadian seminaries are active in addressing the issues of individuation and intimacy in the lives of these priests-to-be. The role of individual counselling in the seminary formation program is raised several times in these case studies and seems vital for the healthy growth of many seminarians. As such, it will be addressed in the conclusion section.

Conclusions

This exploratory study contributes to the knowledge of Roman catholic seminarians in Canada and especially to our understanding of the influences of the family of origin and intimacy experiences upon the achievement of personal authority in the lives of these seminarians. From the review of the quantitative data as well as the case studies, several conclusions can be presented.

1) In terms of scale scores on the Personal Authority in the Family System questionnaire - College Version, seminarians' scores are higher than the normative group of men, and similar to other groups researched elsewhere. Roman Catholic Seminarians in Canada are not sinners nor are they saints. The good news is that often spoken or written criticisms of unhealthy seminarians and priests are not proved true. It is also noted that seminary formation seems to be already addressing many issues raised by this research. The bad news is the humble admission that much still needs be done in seminary formation to develop priests who will have the personal authority to become, not just like ordinary folks, but the next leaders of church and society.

Given the higher frequency of intact seminarians' families and the faithful practice of family faith, and given the lower frequency of family dsyfunctions, family violence and sexual abuse, one would expect to see higher

scores on the PAFS-QVC scales. On the other hand, questions seem to persist in regard to the lived expression of intimacy and celibacy in the lives of seminarians and priests.

2) This study has uncovered a vast array of issues, especially within the family of origin and seminarians' experiences of intimacy, that need to be incorporated into the assessment process for seminarians. These include an expanded family of origin interview, a sexual/social interview, trained assessment personnel, and church leaders who are willing to utilize this information in the assessment process prior to potential candidates entry into theology.

What are the criteria for acceptance or rejection of a candidate especially in the light of the changing profile of seminarians as well as their dwindling numbers. This research has correlated numerous family of origin and intimacy criteria with healthier scores on the Personal Authority in the Family System Questionnaire. These include: age of seminarians; ethnic background; practice of family faith; marriage status of parents; parental or sibling dysfunctions like alcohol or depression; experience of family violence and sexual abuse; sexual orientation; various experiences of being in love and dating; friendships and the ability to be intimate with others; decisiveness about becoming a priest. It would

seem vital these and other family of origin and intimacy factors form an important nucleus of today's criteria for admission to the priesthood.

3) Noting the complexity of the lives of seminarians today, and thus the changing face of seminary formation, psychological or human development skills will need to become more a part of the curriculum vitae of seminary formation personnel. In a church that has always emphasized the spiritual aspects of seminary formation, how can these new psychological realities be incorporated along side the spiritual?

4) As documented in the case studies of this research, the place of and necessity of counselling takes on heightened importance today. Seen in the past as perhaps more an exception to the norm, counselling seems to be a vital aspect in the development of personal authority in seminarians today. And seminaries are affirmative in their response. However, referring back to the question of admission criteria mentioned above, one can wonder when it becomes necessary to say to a potential candidate that their seeming need for counselling is profound and is best done prior to entry into the seminary.

5) A particular conclusion would be to directly and aggressivly address the issue of seminarians' ministry to

and relationship with women. Given womens' majority status in the church, and given the lesser inclination of seminarians to connect equitably with women, might the inclusion of women as an indispensable part of the formation staff be part of the solution? And the question of the ordination of women to minister more specifically to other women takes on more importance.

6) The reality of the church today is that theological attitudes are becoming more traditional and may well remain so under the influence of these priests of the future.

7) As the church in general, and seminarians in particular, become more ethnically diverse, cultural differences need to be taken into consideration as part of the seminary formation process. This is especially seen in Asian seminarians but is also manifest in the diversity of Canada's French and English cultures.

Implication for Future Research

This was an exploratory study. Because of the vastness of the field covered, future research will need to investigate specific areas in greater detail. Research on family of origin variables or intimacy/sexuality variable might surface more detailed findings. A new

approach to theological attitudes seems to be called for from the results of this study.

It would be interesting to conduct a longitudinal study of seminarians utilizing the Personal Authority in the Family System Questionnaire - College Version and family of origin and sexual/social interviews, using some of the class as control group. Would dealing with family of origin and intimacy factors directly in seminary formation increase personal authority scores over the five/six years of seminary formation? Will the PAFS-QVC have predictive value and be more utilized in the assessment process?

It is the hope of this study that the formation process of seminarians in Canada today is enhanced by awareness of the numerous variables that influence the lives of seminarians. In particular, the many variables that indicated significance, especially within the family of origin and intimacy experiences, are areas that can already be receiving hightened attention in the formation process. The door is opened to increased dialogue and attention within the Catholic church. That priests with more personal authority be the next leaders of the church is the ultimate goal of this project.

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DIFFERENTIATION OF SELF IN ROMAN CATHOLIC SEMINARIANS IN CANADA: A NATIONAL SURVEY

QUESTIONNAIRE

Dear Seminarian/Scholastic:

This Canada-wide survey is being conducted to gather information from students preparing for the priesthood. Your input will be of great value to vocations ministry, seminary formation and the future of the priesthood.

I am in seminary formation myself and I am doing a doctoral study at the University of Alberta. The main aspect of this study is to examine the influence of the family of origin upon one's present functioning.

YOUR ANSWERS ARE STRICTLY ANONYMOUS. No one at the seminary will, at any time, have access to this questionnaire. No identification information will be collected. We therefore encourage you to be completely honest, as this will give the most accurate results.

You have the right not to fill out this questionnaire. Please be aware that by filling out this questionnaire you are consenting to have your responses used in a research project. Or you may fill out this questionnaire and not answer specific questions.

I suggest that you set aside about 40 minutes to do this questionnaire in the next week. Please answer the questions as accurately as possible in their given order. Since your questions express your personal and honest experience, please do not discuss this questionnaire with other seminarians until all are completed.

I would like to conduct several one-hour interviews based upon this questionnaire. These interviews will take place after Christmas. If you are open to be interviewed, please sign your name and phone number on the front page of the questionnaire. If you do not wish to be interviewed, please leave the questionnaire unsigned to ensure your anonymity.

When you have finished, insert the questionnaire into the enclosed envelope and return it in the mail. Thank you for your honesty and cooperation.

Sincerely,

Father Martin Rovers OMI

The following questions are to gather personal information about seminarians in Canada. Please <u>circle</u> the number opposite your response.

101 Are you destined for one of the following?

Diocesan priesthood 1
Religious priesthood, society or community 2
Other (Specify)_____ 3

102 What was your age on your last birthday?

Years Old _____

103 In what year of theology are you now enrolled?

First 1
Second 2
Third 3
Fourth 4
Fifth 5
Pastoral year 6

104 What part of Canada are you affiliated with in terms of diocese or religious community?

Atlantic provinces..... 1
Quebec 2
Ontario 3
Western provinces 4
Yukon and the Territories 5

105 Where were you born?

In Canada 1
Europe..... 2
Asia 3
Africa 4
South or Central America 5
USA 6
Australia\New Zealand..... 7

106 Which racial or national background best describes your family?

_____

107 What is your Myers-Briggs personality type? _ _ _ _

Using the responses below, how frequently have you engaged in the following activities <u>BEFORE</u> entering the seminary or theology. (<u>Write one number on each line</u>)

RESPONSES:
1. **NEVER INVOLVED**
2. **INVOLVED ONCE OR TWICE**
3. **INVOLVED ON AN IRREGULAR BASIS**
4. **INVOLVED ON A REGULAR BASIS**

NUMBER		
201	_____	Charismatic group
202	_____	Cursillo
203	_____	Teaching religion
204	_____	Lay Volunteer
205	_____	A member of a parish council
206	_____	Eucharistic minister or lector in parish
207	_____	Being a boy scout
208	_____	Being an altar boy
209	_____	Working in a rectory or religious community
210	_____	Engaged in social work
211	_____	Engaged in hospital work
212	_____	Engaged in community work
213	_____	Being a teacher in a Catholic school
214	_____	Being a teacher in a public school
215	_____	SEARCH, TEC, IMPACT, CHALLENGE, COR, and encounter program.
216	_____	Vocational discernment weekends or associate programs
217	_____	Other - *Please specify* _____

The following questions are meant to obtain demographics on your family of origin (the family you grew up in or with whom you spent most of your childhood days).

301 How many children were ever born to your father and mother?
Number of Children _____

302 In your family of origin, are you
an only child 1
the oldest child 2
a middle child 3
the youngest child 4

303 What was the religious affiliation of your parents?
Mother Catholic, Father Catholic 1
Mother Catholic, Father other 2
Mother other, Father Catholic 3
Mother other, Father other 4

304 How was faith practised in your family?
strongly (Sunday mass, prayer, talk about faith) 1
moderately (Sunday mass, occasional prayer) 2
somewhat (occasional mass, no prayer) 3
little (Christmas/Easter mass, no prayer) 4
not at all 5

305 How was faith practised by you after you left home?
strongly 1
moderately 2
somewhat 3
little 4
not at all 5

306 Which of these general groups best fits your estimate of your family's annual income at the present time?
less than 20,000 1
20,000 - 39,999 2
40,000 - 59,999 3
60,000 - 79,999 4
above 80,000 5

307 What is the most recent marital status of your parents?
married once 1
separated/divorced 2
widowed 3
remarried 4
never married 5

308 If your parents were separated, divorced or widowed, how old were you at the time of the first incident?

Years Old _____

309 Do any of the following apply to your father?
(circle as many as applicable)

	YES	NO
alcoholic	1	2
general depression or anxiety	1	2
drug addiction	1	2
other dysfunction (Specify)_____	1	2

310 Do any of the following apply to your mother?
(circle as many as applicable)

	YES	NO
alcoholic	1	2
general depression or anxiety	1	2
drug addiction	1	2
other dysfunction (Specify)_____	1	2

311 Do any of the following apply to any brother or sister.
(circle as many as applicable)

	YES	NO
alcoholic	1	2
general depression or anxiety	1	2
drug addiction	1	2
other dysfunction (Specify)_____	1	2

312 While growing up in your family of origin, did you experience family violence? (emotional or physical violence between parents or between parents and children, or among children)

family violence ..... YES NO

If your response is YES	YES	NO
I witnessed violence	1	2
I was a victim of violence	1	2
I was violent to others in my family	1	2

313 While growing up, did you experience sexual abuse by someone **IN** your family? (inappropriately exposed or subjected to sexual contact, activity or behaviour)

sexual abuse ..... YES NO

If your answer is YES	YES	NO
I witnessed abuse	1	2
I was a victim of sexual abuse	1	2
I was abusive to other family members	1	2

314 While growing up, were you sexually abused by someone **OUTSIDE** your family?

	YES	NO
sexual abuse	YES	NO
If your answer is YES	YES	NO
I witnessed abuse	1	2
I was a victim of sexual abuse	1	2
I was abusive to people outside my family	1	2

315 How old were you when you left home? (first moved out of your parents house into another living accommodation)
Years Old _____

316 Why did you leave home? *(**circle** one only)*
- to go to the seminary 1
- to go to university 2
- to go to work 3
- to get out of the house 4
- other *(Specify)*_____ 5

317 In how many different living accommodations did you live between leaving home and entering the seminary or religious community? *(**circle** one only)*
- none (from home to seminary/community) 1
- 1-2 2
- 3-5 3
- 6+ 4

****

Please indicate true or false.

	TRUE	FALSE
350 Compared to others, our family is very close	1	2
351 I do not think my parents are (were) as compatible as most	1	2
352 My parents do not (did not) talk to each other enough	1	2
353 My parents really love (loved) each other	1	2
354 There are things I would like to change about my family	1	2
355 I was not happy at home	1	2
356 My parents disagreed on many things	1	2
357 My parents often quarrelled at home	1	2

The following questions are to observe dating patterns prior to theology as well as to gauge attitudes towards celibacy.

401 What is your sexual orientation now?

heterosexual 1
homosexual 2
bi-sexual 3
unsure 4

402 Have you ever been in love?
Yes 1
No 2

403 Did you ever date before coming into theology?
Yes 1
No 2

404 Did you date one person steadily (more than three months) before coming into theology?
Yes 1
No 2

405 Have you seriously considered the option of marriage?
Yes 1
No 2

406 Have you ever been married?
Yes 1
No 2

407 My best friend is
a man 1
a woman 2
Jesus/God 3
other *(Specify)* _____ 4

408 My best friend has been my best friend for

Number of years _____

409 I feel I can be most intimate with
a man 1
a woman 2
Jesus/God 3
other (specify)_____ 4

410 I feel most intimate with *(**circle** one only)*

a fellow seminarian 1
a friend outside the seminary/community 2
a brother/sister in my family 3
mom or dad 4
Jesus/God 5

411 At what age did you know you wanted to be a priest? Age _____

412 What SINGLE factor was the greatest influence on your decision to become a priest? *(**Please choose ONLY one**)*

a priest's example 1
an inner call 2
close involvement with church ministry 3
a retreat or time of discernment 4
the influence of parents or a relative 5
a religious brother or sister 6
a desire to help others 7
other (specify)_____ 8

413 How decisive are you about your decision to become a priest?

absolutely sure 1
sure 2
unsure 3
very unsure 4

414 Do you think all diocesan priests should be required to make a promise of celibacy?

yes, a perpetual promise 1
yes, a temporary promise 2
no, none at all 3
I don't know 4

415 Do you think all religious priests should be required to take a vow of celibacy?

yes, a perpetual vow 1
yes, a temporary vow 2
no, none at all 3
I don't know 4

416 If the church were to permit it, would you, as a priest, seriously consider marrying?

definitely would 1
probably would 2
don't know 3
probably not 4
definitely not 5

The Personal Authority in the Family System Questionnaire
College Version
(PAFS-QVC)

is available from

Dr. James H. Bray PhD
Department of Family Medicine
Baylor College of Medicine
5510 Greenbriar
Houston, Texas 77005
(713) 798-7751

The following statements are designed to measure your theological attitudes. Please use the following scale to indicate the degree of your agreement or disagrement with the following statements.

1	2	3	4	5
Strongly Agree	**Agree Somewhat**	**Uncertain**	**Disagree Somewhat**	**Strongly Disagree**

85. Todays Christian must emphasize more than ever openness to the spirit rather than dependence upon traditional ecclesiastical structures. 1 2 3 4 5

86. I think of God primarily as the Supreme Being, immutable, all powerful and the Creator of the universe. 1 2 3 4 5

87. Salvation is mainly liberation from sin. It has to do with the well-being of souls and their preparation for eternal life. 1 2 3 4 5

88. I think of Jesus Christ as the God who humbled himself by becoming man and dying for my sins. 1 2 3 4 5

89. For me, God is found principally in my relationship with people. 1 2 3 4 5

90. Salvation is total liberation from both individual and collective sin, from injustice and inhuman conditions in the here and now. 1 2 3 4 5

91. Faith is primarily an encounter with God in Jesus Christ, rather than an assent to a coherent set of defined truths. 1 2 3 4 5

92. The primary task of the Church is to encourage its members to live the christian life, rather than to try to reform the world. 1 2 3 4 5

93. There are times when a person has to obey his or her personal conscience rather than the Church's teaching. 1 2 3 4 5

94. When I experience moments of deep communication and union with other persons, these sometimes strike me as a taste of what heaven would be like. 1 2 3 4 5

95. A Christian should primarily be concerned with the salvation of his or her own soul; then he or she should be concerned about helping others. 1 2 3 4 5

96. The important thing to stress when teaching about Jesus is that he is truly God, and therefore adoration should be directed toward Him. 1 2 3 4 5

Thank you for your support. Please place in envelope and return **AS SOON AS POSSIBLE.**

APPENDIX B

Informed Consent For Interview

University of Alberta
Department of Educational Psychology
Informed Consent Form

PROJECT TITLE: Personal Authority and Roman Catholic Seminarians in Canada: A National Survey

INVESTIGATOR: Martin Rovers (H) 458-1990 (O) 459-6152

The purpose of this interview is to obtain case studies pertinent to the questionnaire filled out previously. Seminarians's own stories, histories, personal experiences and reflections will allow for the development of a fuller picture of questionnaire results.

You will be asked to participate in one interview lasting approximately one and one/half hours. During the interview, questions will be asked about your own experiences of your family of origin, as well as other life experiences. Questions will specifically deal with your experience of individuation and intimacy. This interview will be audio-taped and transcribed. These tapes and transcripts will not be shared with anyone except the researchers. Anonymous quotations from this interview will be included in the final report. Names and any other identifying information will be deleted from the final report.

There may be no direct benefit to the participants of this study, but there may be better knowledge and understanding of seminarians as a whole that could lead to changes in seminary formation.

THIS IS TO CERTIFY THAT I _____ HEREBY AGREE TO PARTICIPATE IN THE ABOVE NAMED PROJECT.

I understand that there will be no risks to me resulting from my participation in the research.
I hereby grant permission to be interviewed and that this interview be audio-taped and transcribed. All tape recordings and transcripts will be stored in a locked cabinet, along with other relevant data that is shared with the researcher. I understand that at the completion of the study, the tapes will be erased and the transcripts shredded.
I understand that the information may be published, but not my name nor any other identifying information.
I understand that I am free not to answer specific questions. I also understand that I can withdraw my consent and terminate my participation at any time without negatively influencing my seminarians status.
I have been given the opportunity to ask whatever questions I desire, and all such questions have been answered to my satisfaction.

PARTICIPANT'S SIGNATURE_____

RESEARCHER'S SIGNATURE_____DATE_____

APPENDIX C

SEMI-STRUCTURED INTERVIEW QUESTIONS

COMMENT ON YOUR EXPERIENCE OF DOING THE QUESTIONNAIRE THAT WAS SENT TO SEMINARIANS?

DESCRIBE YOUR RELATIONSHIP WITH YOUR MOTHER AND WITH YOUR FATHER, REFERRING TO GOOD ASPECTS AND DIFFICULT ASPECTS OF THE RELATIONSHIP. PLEASE REFER TO AGES 5-15 APPROXIMATELY.

COMMENT ON YOUR RELATIONSHIP WITH YOUR PARENTS NOW AND COMPARE THIS TO WHEN YOU WERE A CHILD.

INTIMACY HAS BEEN DEFINED AS LOVE AND CLOSENESS TO PARENTS OR PEERS WHILE MAINTAINING DISTINCT BOUNDARIES. COMMENT ON YOUR INTIMACY WITH YOUR PARENTS.

INDIVIDUATION HAS BEEN DEFINED AS THE DEGREE IN WHICH A PERSON ACTS IN AN INDIVIDUATED OR AUTONMOUS MANNER WITH PARENTS OR PEERS. COMMENT ON YOUR INDIVIDUATION WITH YOUR PARENTS.

HOW DO YOU VIEW THE RELATIONSHIP BETWEEN INTIMACY AND CELIBACY?

HOW DO YOU VIEW THE RELATIONSHIP BETWEEN INDIVIDUATION AND OBEDIENCE IN THE CHURCH?

HOW ARE ISSUES LIKE INTIMACY AND INDIVIDUATION DEALT WITH IN SEMINARY LIFE?

COMMENT ON YOUR OWN SCORES ON THE PAFS-QVC SCALES AND THEOLOGICAL ATTITUDE SCALE AS COMPARED TO THE MEAN OF ALL SEMINARIANS?

WHAT DO YOU SEE AS YOU LOOK INTO THE FUTURE?

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